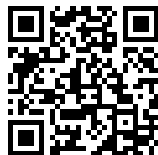

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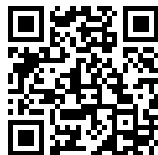
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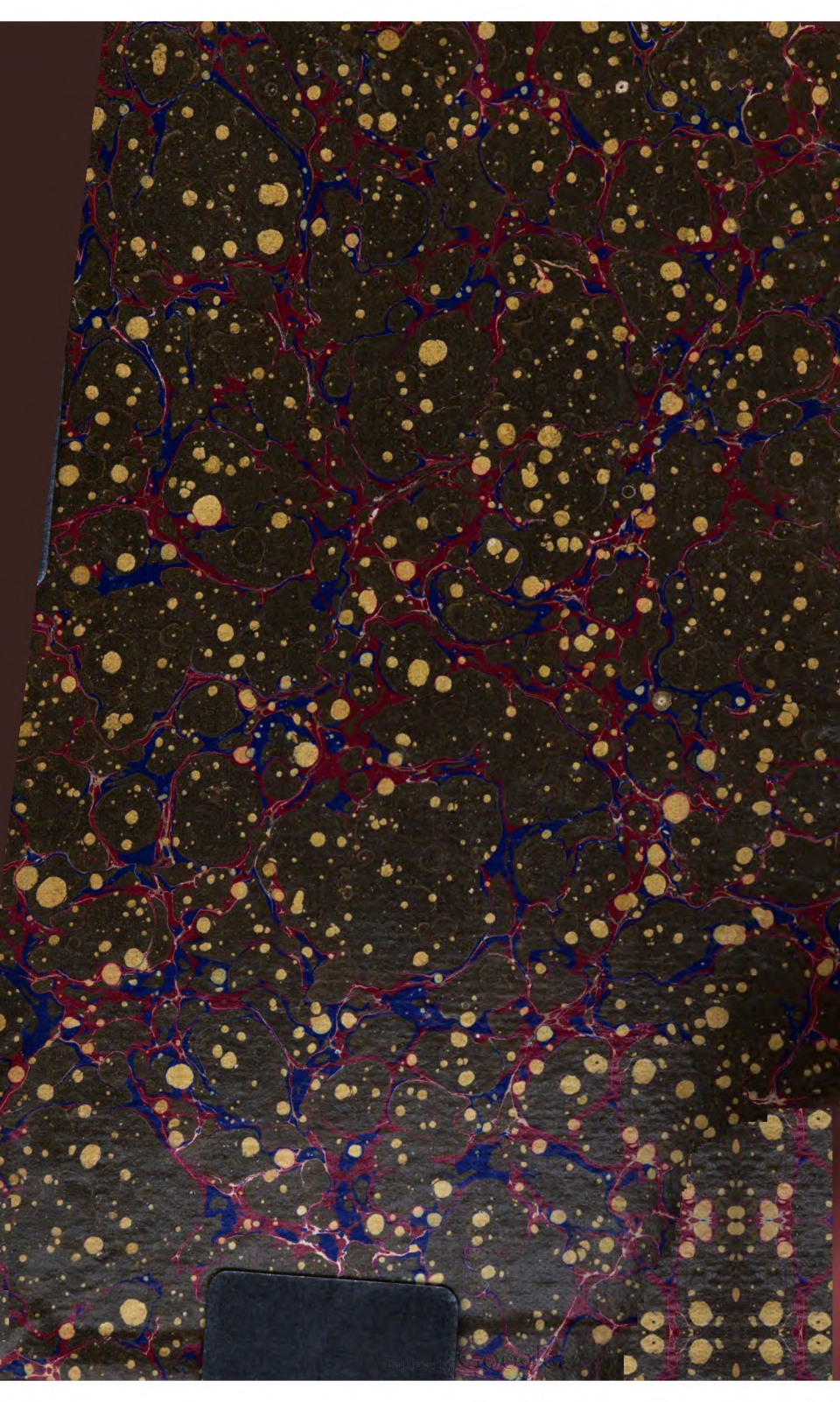
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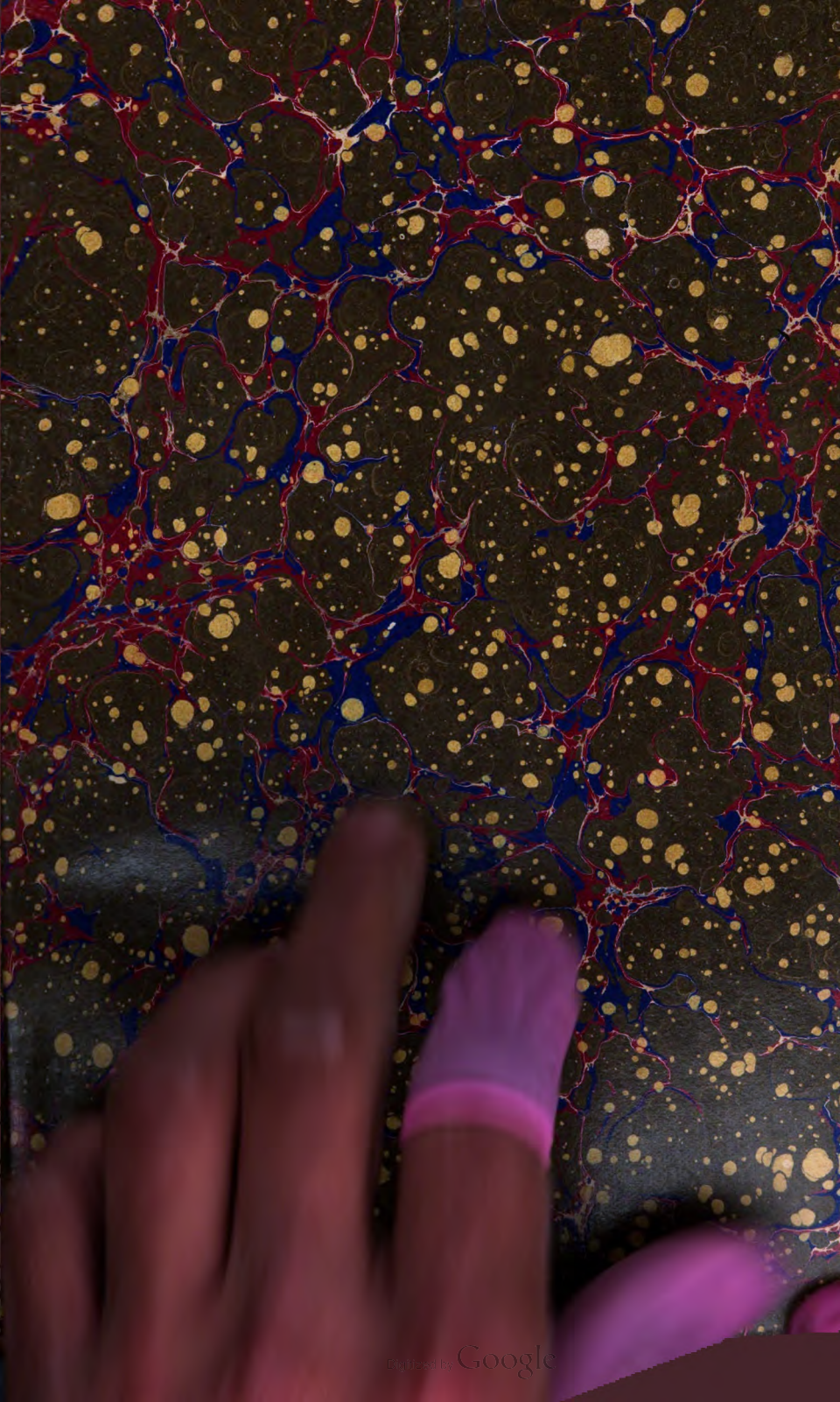
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George Ashby's Poems.

Early English Text Society.

Extra Series, No. LXXVI.

1899

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George Ashby's Poems.

EDITED FROM TWO 15TH CENTURY MSS. AT CAMBRIDGE

BY

MARY BATESON.



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INTRODUCTION.

No fresh light is thrown on the history of George Ashby by the publication of these poems, for the few biographical notices they contain have already appeared in print. The first poem was written in the Fleet Prison, 1463, and Ashby describes himself therein as for forty years writer to the Signet. The "Active Policy," written for young Edward, Prince of Wales, "gallant-springing, brave Plantagenet," was penned when Ashby was "right nigh at mony yeres of foure score," and in the preface he describes himself as late Clerk of the Signet¹ to Queen Margaret of Anjou. The facts of Ashby's life, so far as they are known, are recorded in the *Dictionary of National Biography*. A reference, however, may be added to a letter from Margaret of Anjou, 1447—1454; in which she thanks a lady unnamed for her service to "our servant George Ashby, Clerk of our Signet." It is thought that the lady may have been Alice, Duchess of Suffolk, the possible granddaughter of Geoffrey Chaucer,² whom Ashby praises in his "Active Policy."

The young Edward, Prince of Wales (1453—1471), must have been a model of virtue if he carried out all Ashby's instructions. These are not dangerously original, but between the lines of Ashby's platitudes we may read something of the peculiar character of the period. Ashby hints at the "great changes of high estates," at much division, due entirely to covetousness. In "Time Present" he

¹ Coke, Second Inst., p. 556 [Artic. sup. Cartas, cap. vii.], says, "At the making of this Statute (28 Ed. 1) the king had another seal, and that is called 'Signettum,' his Signet. This seal is ever in the custody of the Principal Secretary; and there be four Clerks of the Signet, called 'Clerici Signetti,' attending on him. The reason wherefore it is in the Secretaries' custody, is, for that the King's private Letters are signed therewith. Also the duty of the Clerk of the Signet is to write out such Grants or Letters Patent as pass by Bill signed (that is, a Bill superscribed with the Signature or Sign Manual, or Royal hand of the King) to the Privy Seal; which Bill being transcribed and sealed with the Signet, is a Warrant to the Privy Seal, and the Privy Seal is a Warrant to the Great Seal."

² *Letters of Margaret of Anjou*, ed. C. Monro, Camden Society, p. 114.

recommends Edward "all rebellion for to suppress," and, in "Time Future," to put down "false conspirators," and all persons "pretending right to your coronacion"; "grete batellis dispiteous" are named, but it seems scarcely possible that Ashby should write so prosily as he does if another king was in fact reigning in Henry's stead. It is difficult, therefore, to decide at what date this work was written, whether before the Fleet imprisonment, in perhaps 1460-1, or later, perhaps after the reconciliation of Warwick and Margaret, and the temporary Lancastrian successes of 1470.

Ashby appears to have felt a decided respect for history, and constantly recommends Edward to consider what will be said about him in chronicles. Many warnings are given, which may well have arisen from the example of Henry's misfortunes. He presses the claims of old servants (and from his *Reflections*, he seems to have been one of the neglected); as to money matters, he recommends strict keeping of accounts, and the payment of servants' wages, that they may not resort to extortion; the king must enrich his subjects, but keep himself always the richest;¹ men of high rank should not be treasurers, as the poorer the man the smaller will be his pay. In the choice of ministers Ashby has advice to give; he recommends a councillor, leech, and secretary; in choosing servants, the king should notice with whom they have been brought up; he is to avoid making many lords; he must be careful in granting fees and offices, and he must not withdraw grants after they have been made. Ashby's recommendations on the manner in which petitions should be dealt with indicate some of the abuses which then prevailed. But he was no great reformer, and his motto is not "Trust the people." He bids Edward beware of the commonalty: they must be disarmed, owing to the misuse they make of their arms in private warfare. Maintenance and livery of course are mentioned; compulsory archery is advocated, as also the enforcing of sumptuary laws, and the revival of cloth-making. The king must cherish strangers, pilgrims, and merchants; he is to learn practical economy in buying up goods when they are cheap and in season, and when he can look about him at his leisure. As a Lancastrian he is specially recommended to magnify his ancestry. Ashby approved, we may suppose, of Margaret's peace policy, for he urges great caution in making war. A king ought to study the past history of disturbed

¹ Henry's policy was the reverse. Cf. Plummer's *Fortescue*, p. 12.

foreign possessions, so that he may learn what has always been their attitude in the past.

In his diplomatic teaching, Ashby inculcates such a policy as that which Henry VII put into practice. Tale-tellers are not to be too soon credited, but the tale may be borne in mind, and proof amassed to test its trustworthiness. But it must be confessed that Ashby's instructions have, as a rule, no personal interest, and are only of general application.

The "*Dicta et opiniones diversorum philosophorum*" were evidently drawn from the same original as that used by De Thignonville for his French version, which Stephen Scrope and Lord Rivers translated into English. A copy of the Latin version is in MS. ccxli., 127 b, Corpus Christi College, Oxford. Stephen Scrope, stepson of Sir John Fastolf, translated the sayings for that knight's contemplation and solace (Harl. MS. 2266), and a copy was corrected after the original (Cambridge Univ. Lib. Gg. i. 34) by William Worcester in 1472. Lord Rivers' translation was printed by Caxton in 1477. There is evidence that these commonplaces had extraordinary popularity in the Middle Ages, but the true origin of this collection of proverbs is still to seek.

Since these poems were in type, Prof. Max Förster has edited the Prisoner's Reflections in *Anglia*, 1897, and some interesting notes on scansion enrich his edition. It is hoped that the present edition of the works of Ashby may prove useful to students of fifteenth-century grammar. My best thanks are due to Miss K. Jex-Blake, of Girton College, for her help in the interpretation and emendation of the scribe's Latinity. I am also indebted to Miss J. E. Kennedy for notes and corrections in the English passages, and to Dr. Furnivall for the side-notes to the *Dicta*, and for the List of Words.

MARY BATESON.

CONTENTS.

	PAGE
I. A PRISONER'S REFLECTIONS, A.D. 1463 	1
II. ACTIVE POLICY OF A PRINCE, ? C. 1470 	12
III. <i>Dicta & Opiniones Diversorum Philosophorum</i>	42
IV. LIST OF WORDS 	101

George Ashby's Poems.

I. A Prisoner's Reflections, A.D. 1463.

MS. R. 3. 19, Trin. Coll. Camb., leaf 41 a.

Prohemium vnius Prisonarii.

(1)

[A]t the ende of Somer, when wynter began	1	The season
And trees, herbes and flowres dyd fade,		
Blosteryng and blowyng the gret wyndes than		
Threw doune the frutes <i>with</i> whyche they were lade,		
Levyng theym sone bare / of that whyche they had,		
Afore myghelmas, that tyme of season,		Michaelmas,
I was commyttyd, geynst ryght and reason,	7	when he is committed

(2)

In to a pryson, whos name the Flete hight,	8	<i>Nomen</i>
By a gret commaundment of a lord,		<i>prisons.</i>
To whom .I. must obey for hys gret myght,		to the Fleet
Though .I. cannat therto sadly acord,		prison.
Yet .I. must hyt for a lessoñ record,	12	Cause of im-
Ther'yn abydyng <i>without</i> help singler,		prisonment.
Sauf of god and hys blessyd modyr ther'.	14	

(3)

But oth, or other declaracioñ,	15	
Coude at no season be herd ne takyñ,		
By no prayer ne exhortacioñ.		
But of all pite and grace forsakyñ,		
Myne enemyes on me awakynñ,	19	Ashby's
Takyng away hors, money, and goodes,		enemies.
Pullyng myne houses downe and gret wordes. ¹	21	

¹ Sic in MS. †woodes.

(4)

*Spoliatio
Prisonarii.
His spoli-
ation.*

Because of my draught and my bryngyng vp 22
I haue suffryd thys and other spoylyng,
Nat leuyng me worth a dyssh, neyther cup,
Of asmoche as myght come to theyr handlyng,
Puttyng on me many fals lesyng, 26
Whyche I must suffyr and bere on my ruge,¹
Tyll the trouth discussyd hath god or the iuge. 28

(5)

*Nomen
Prisonarii.
Name of the
prisoner.*

George Asshby ys my name, that ys greued 29
By enprysonment a hoole yere and more,
Knowyng no meane there to be releued,
Whyche greveth myne hert heuily and sore,
Takyng hyt for my chastysement and looe, 33
Besechyng god I may take my dysease
In dew pacience, our lord god to please. 35

(6)

[leaf 41 b.]
*Lamentacio
prisonarii.
His lament-
ation on the
way he is
treated by
his friends.*

Oon thyng among other greueth me sore 36
That myne old acquaintance disdeyned me
To vysyte, / though I haue doon to theym more
Kyndnes, / forgetyng me and let me be,
Ne yeuyng me comfort, ne wold me se, 40
Ne the werkes of mercy remembryng,
Ne my kyndnes to theym before shewyng. 42

(7)

*He cannot
get out of
debt.*

The grettest peyne that .I. suffyr of all 43
Is that .I. am put to vnpayable det,
Lykly to be therfore a wrechyd thrall,
For the enprysonment that .I. am in set,
Without goddes grace wol hyt souner let. 47
Wheropon to god .I. clepe, call and cry
To help me out of det or .I. dy. 49

(8)

What may I. do? to whom shall I compleyn? 50
Or shew my trouble, or myne heuynes?
Beyng in pryson, wrongfully certeyn;
But with dylygence and gret besynes,
I besече god of hys gret worthynes, 54

¹ back.

Me to guyde and rewle to hys most plesaunce,
And of my wrong to haue humble suffraunce. 56

(9)

I gan remembre and revolve in mynde	57	<i>Servitium</i>
My bryngyng vp from chyldhod hedyрто,		<i>Prisonarii.</i>
In the hyghest court that I coude fynd,		His early
With the kyng, ¹ quene, ² and theyr vncle also,		history.
The duk of Gloucetre, god hem rest do,	61	Kindness of
With whome .I. haue be cherysshyd ryght well,		Humphrey,
In all that was to me nedefull euery dell.	63	Duke of
		Gloucester.

(10)

Wrytyng to theyr' sygnet full fourty yere,	64	Writer to
Aswell beyond the see as on thys syde,		the Signet.
Doyng my seruyce aswell there as here,		
Nat sparyng for to go ne for to ryde,		
Hauyng pen and Inke euyr at my syde,	68	
Redy to acomplysshe theyre commandment,		
As truly as .I. coude to theyr' entent.	70	

(11)

And in theyr seruyce I spendyd all my youth,	71	[leaf 42 a.]
And now in pryson throwen in myn age,		
Hauyng of me no pyte ne routh,		Cruel treat-
Reuylyng me with vnfytytyng langage,		ment.
As though I were neyther wytty ne sage,	75	
Whiche greuyd me sore and was gretly sad,		
To be in pouert and of goodes bad,	77	

(12)

That before was well in goodes and rest,	78	His former
And no man was ayenst me dysplesyd,		good fortune
And all my dayes was among the best.		
And so no creature me dyseasyd,		
But at all tymes with me were pleasyd,	82	
Though fortune lyft make me ryght sory		
Shewyng that thys welth ys transytory.	84	

(13)

Gef I had in youth suffred any payne,	85
By lake of goodes or takyng hardnes,	

¹ Henry VI.

² Margaret of Anjou.

makes his
fall harder to
bear.

I myght the better from tene¹ me refreyne,
And take my fall the better in swetnes.

God for hys hyghe grace and gret worthynes 89

Counseyll me in my trobyll for the best,
That I may leue hens in quyet and rest. 91

(14)

Now me-thynketh² well, yef I had ben euyr 92

In prosperyte and in worldly ioy,

And theryn to haue abydyn leuyr

Then to haue tastyd of thys peynfull noy,³ 96

I cast⁴ me nat to be neyther styll ne coy, 96

But say as me-thynketh, in verray soth.

To haue chaungyd my lyf I had be loth. 98

(15)

Desires to
lead the best
life even
though it be
painful.

And my wrechydnes nat⁵ to know euyr, 99

So well as by goddes grace I shall

And the best lyfe take & the wors leuyn, 103

In consyderall that I am mortall,

And so to obey hym that ys eternall, 103

And to chaung my lyf to god greable, 105

Both in pacyence and in feyth stable. 105

(16)

[leaf 42 b.]

Knowyng in serteyn that my punysshynge 106

Is other-whyle for my soule profytable,

For a feth in goddes vengeance ceasyng,

The punish-
ments of God
are good.

Vnto goddes plesure ryght acceptable,

By meke pacyence to vertu able, 110

Therefore punysshment ys other-whyle good,

Aswell to low degre as to hyghe blode. 112

(17)

I thynke to wryte of trouble rehersall, 113

How hyt may be takyn in pacyence,

Procedyng theryn for myn acquytall,

Though I haue no termes of eloquence,

With that I may conclude perfyte sentence ; 117

¹ grief.

² Before thynketh *thyg* struck out.

³ nay in MS., noye, suffering, annoyance.

⁴ design.

⁵ MS. na.

Wherefore I counseyll after wordes thyse,
 Euery man to be lernyd on thys wyse. 119

Writes to
 counsel
 patience

Ad sustinendum pacienciam in aduersis.

(18)

O thow creature of nature ryght noght ! 120
 Remembre thy sylf, thy lyfe, thy demert,
 Yef thow to pryson or trouble be broght,
 Haply by gret wrong and nat of desert,
 Suffryng iniury and ryght peynfull smert, 124
 Kepe pacience and wyte¹ hyt thyne offence,
 Nat for that sylf thyng but of iust sentence. 126

to those in
 undeserved
 trouble,

(19)

Or perauenture thow mayst ryght-fully 127
 Come to trouble or tribulacion.
 Yet I counseyll the, suffyr hyt wylfully,
 Without fenyng or simulacion,
 Nat the exalting by elacion. 131
 And thus pacience may the woll preserue
 From gostly sorow, yef² thow thys obserue. 133

and to those
 who deserve
 it.

(20)

And so, by process of suffraunce long, 134
 Thow mayst atteyne to verrey knowlege
 Of thy demeryt, and vengeance prolong
 By thy lamentyng and prayer mekeleche.³
 And so at last comfort haue trewleche 138
 Aswell here as hense, by goddes hyghe grace,
 And perauenture with-in lytyll space. 140

(21)

And as precyous gold ys thorough puryd 141
 By foull metall led, and claryfied,
 Ryght so ys the sowle by trowbyll curyd,
 And by humble profe, hygh gloryfied,
 As in the scripture⁴ ys specyfyed. 145
 So for soules helth hyt ys a gret grace,
 To haue here trouble rather then solace. 147

[leaf 43 a.]

As gold is
 purified,
 so is the soul.

¹ impute. ² MS. yet. ³ meekly.

⁴ Zech. xiii. 9. Jer. vi. 30.

(22)

	What ys trouble or trybulacyon,	148
	Vexed wrongfully, or worldly disease,	
	Lyuyng here <i>without</i> consolacioñ,	
Uses of adversity.	But callyng of god hymself for to please ?	
	Wherefore hyt ys best, for thy soules ease.	152
	Rather of trouble be mery and glad,	
	Than therof be grogyng, ¹ heuy & sad.	154

(23)

	Who may haue more heuynes & sorow	155
	Then to be welthy and aftyr nedeful ?	
	Furst to be ryche, aftyr, redy to borow ?	
	Furst prosperous and aftyr carefull ?	158
	Who ys more comfortable and ioyfull ?	
	Then take the world in pacyence and worth,	
	Suffryng hit to come and goo playnly forth.	161

(24)

	Set the neuyr thy full wyll here	162
	In worldly ioy and in felycyte.	
Worldly joys are fleeting.	For all dayes thow mayst both see and here,	
	In all thy lyfe there ys contraryte ;	
	Yef thow be ryche thow hast aduersyte,	166
	Yef thow haue a feyre wyfe and gret plente,	
	Moche sorow peraventur ^r ys sent the.	168

(25)

	Yef thow tak a wyfe to thy freelte,	169
	Ryght thoutfull thow art, carfull and pensyf ;	
Troubles of family life.	Yef thow lyue aftyr censualyte,	
	That ys acursyd and vnthryfty lyf ;	
	Yef thow be weddyd, <i>without</i> any stryf,	173
	Thow lakkest chyldren, to be thyne heyres,	
	Lesyng ² thy name in market and feyres.	175

(26)

[leaf 43 b.]	Yef thow haue chyldren ryght plenteuously,	176
	Haply suche may be theyr' gouernaunce	
	That they woll dysplese ryght greuously ;	
	Yef thow be set in holy obseruaunce,	

¹ grudging.² redeeming.

Peraunture thow hast no temperaunce ;	180	Everything goes by contraries.
Yef thow be set in temporalyte,		
Thy lust ys in spyrytualyte.	182	

(27)

Yef thow be well, ¹ haply thow lackest good,	183	
Yef thow haue good, thow suffrest gret sekeneſ.		
Thus welth ebbeth and floweth as the flood,		
Neuer welthy, but som maner dystres,		
Neuyr so mery but som heuynes.	187	
Oone thyng lakkyng aftyr thyne apetyte,		
Nat all thynges beyng in pleasaunt plite.	189	

(28)

Yef thow be forth ² at large out of prysoñ,	190	There are sorrows outaide of prisons.
Thow mayst haue sorow ynowgh ³ and gret wrong.		
Yef thow be ryght welthy for the sesoñ,		
Many pluckers-at thow mayst haue and strong.		
Prosperyte here shall neuer endure long.	194	
So euyr, whyle thow art on erth lyuyng,		
Som maner thyng lakketh to thy plesyng.	196	

(29)

Wenest thow to haue here perfeccioñ	197	No perfection on earth.
Of worldly ioy, comfort and delycles ?		
Nay bettyr ys sharp persecucioñ		
For thy synnes, offenses and vyces,		
Kepyng pacience without malyces,	201	
Puttyng thy wyll to goddes volunte,		
So thy spyryt may best in quyete be.	203	

(30)

Thynke that thy lyfe here ys but pilgrimage	204	Life a pilgrimage.
Towardes the hygh place celestiall.		
Wherefore, for any trouble or damage,		
Preve nat thysylf lewde and eke bestiall,		
Seyth ⁴ thou may be in heuyn menyall	208	
Seruaunt thorough thy tryumphall victory		
By mekenes and werkes merytory.	210	

¹ MS. *be seke* written as one word.² *be forth* written as one word in MS.³ Written as two words in MS. ⁴ Sith.

(31)

[leaf 44 a.] Thow canst nat be so pryve ne secret 211
 But god ys there present and knoweth all thyng,
 Therefore be eyr wytty and dyscret,
 Nat for to do ne say hym dysplesyng,
 But as thow woldest before hym beyng, 215
 So by mekenes take all thyng for the best,
 What that god sendeth, trouble or vnrest. 217

(32)

Thynke that worldes welth and felycyte 218
 Ys nat euermore in oone abydyng,
 But transitory ys prosperyte,
 Fortune's wheel. And no certeynte whyle thow art lyuyng.
 But eyr as a whele, turnyng and meuyng, 222
 Knowyng for certayn that thow art mortall,
 And neuer in thys world verray rest haue shall. 224

(33)

Wytnes of oure lord, allmyghty Ihesu, 225
 Suffryng Reproves and vexacioñ,
 Thowgh he were clenrest in lyf and vertu,
 Yet no man suffred suche trybulacioñ.
 And all was for our' alther¹ saluacioñ. 229
 Yeuyng vs example for to take trouble
 In worth, syth he hath suffred the double. 231

(34)

of the Virgin, What suffred Mary the quene of heuyñ? 232
 Most pure, most clenlyst, without any syñ,
 Claryfyed from the synnys seuyñ,
 Ever to plesse Ihesu she wold nat blyñ.²
 How be hyt that feare and tene she was in, 236
 Mornyng, sorowyng, eyr in drede,
 To opteyne the loue of Ihesu and hyr mede. 238

(35)

of St. John the Evangel-
 ist, and St.
 John the
 Baptist, What sey ye of seynt Iohn the Euzangelist? 239
 Of many martyrs and eke confessours,
 Of holy vyrgyns, and seynt Iohn Baptist?
 That here in thys lyfe suffred many shours,³

¹ Of us all. See p. 16.³ conflicts.² cease.

Nat desyryng therof worldly succours, 243
 Refusyng all worldly ioy and plesaunce,
 And all trowble for god take in sufferaunce. 245

(36)

Of Iob to suffyr take thow example, 246 [leaf 44 b.]
 Whyche pacyently suffred hys gret smert, of Job,
 Who had in thys world of losse more ample?
 Yet for goddes sake he plesyd in hert
 With hys trowbelous hurt / put out in desert 250
 As fowle, vyle, abhomynable and wreche,
 Takyng hyt in gre¹ and therof nold reche.² 252

(37)

And so to procede in the pacience 253
 Of seyntes, and make therof rehersall
 That suffred trowbyll with out resystence,
 They be infynyte to be wretyn all.
 Hyt suffyseth to touche the principall, 257 of the sainte,
 To thy lernyng and informacion are number-
 To be of pacyent condicioñ. 259 less.

(38)

Right so kyng, Quene, Duke, Prynce and Emperoures,
 Erle, Baroñ, lord, knyght, and many squyers,
 Bysshop, Abbot, Pryour and conquerours,
 And many gret estates and Rewlours,
 Clerkes, marchauntes and eke counseylours 264
 Haue be put in trouble and gret greuaunce
 For theyr soules helth by humble sufferaunce. 266

(39)

Was there euyr lord so gret and so sure, 267 All classes
 Or any gret Clerk lernyd in the law, of men haue
 That may not fall in the snare and in the lure had trouble,
 Of trouble, maugre hys hed and his maw?
 Wherefore hyt may be a lawdabyll saw, 271
 Euery man worshyp god in hys season
 Accordyng to hys law / trouth and reason. 273

¹ pleasure.

² reck.

(40)

the learned
can teach us
to bear it.;

Euery man may take example and hede 274
By suche men of good disposicioñ,
And by lernyd men that can teche and rede
To conforme¹ hym to lyk affeccioñ,
To haue of pacience perfectioñ, 278
To take trouble in worth and in gre,
As other men haue do in liberte. 280

(41)

[leaf 45 a.] In conclusioñ of the verrey trouth, 281
Euery man other fauour' and socour',
And of hys trouble haue pyte and routh,
And the blessyd men helpe and eke honoure,
Doyng your' dylygence and peynfull laboure, 285
The virtuous pepyll for to cherysshe,
Suffryng the wykkyd Rather to perysshe. 287

(42)

Unequal
riches.

That all pacience, Riches and science 288
Come oonly of god and noon other',
Hyt may be prouyd by experience.
As oone ryche, another pore; hys brother,
The ryche, slepeth, the pore laboreth vnder'. 292
So that Ryches commeth nat by labour
Oonly / but to hym that god lyst shew fauour. 294

(43)

A prayer. And syth all thynges come of Ihesu 295
And nothyng *without* hym may avayle,
I beseche hym so full of vertu
To guyde me, Rule me / and counsayle,
That by pacience .I. may wyn batayle 299
Of my troubles, and haue the vycory,
Thorough my symple werkes merytory. 301

(44)

And *with* humylyte and soburnes, 302
With feruent loue and feythfull reuerence,
I beseche the, god, of thy worthynes,
Yeue me grace, comfort and assistance,
Good wyll, good werkes, good thought and eloquence,

¹ The *m* has an extra stroke.

With loue, charyte and feyth the to please,
That I may dwell in heuyn at myn ease. Amen.

(45) *Lenuoy.*

Goo forth, lytyll boke, mekely, without rous,¹ 309
To folk troubelyd and vexed greuously,
Steryng them by thy counseil vertuous
To kepe pacience thereyn ioyously,
Redyng thys tetryse forth ceryously, 313
By the whyche they shall fynde grace as .I suppose,
To comfortable entent and purpose ; 315

(46)

Besechyng all folk, though I am no Clerk, 316 [leaf 45 b.]
For to vnderstand that I nat presume
To take upon me labour of thys werk
For worldly glory and thank to assume,
But vertu to encrease and lewdnes consume, 320
And namely to take trowble in suffraunce
Paciently to deseruyd penaunce. 322

Apology for
writing this
poem.

(47)

Also vndyr protestacioñ 323
That I wyll nat kepe presumptuosly
Any errour' or feynyd opinioñ,
But me to theym conforme graciously,
That of hygh connyng haue plenteuously, 327
Besechyng theym my default to correct,
Yef any be, and nat to me hyt to arect,² 329

He is open to
correction.

(48)

But my dylygence and good wyll to accept 330
In to theyre fauour, support and goodnesse,
And in no maner me therof except,
Though .I. haue offendyd in my lewdnesse,³
Vnaduised and nat of wyfulnessse, 334
Kepyng euermore vertuous entent
With discrecioñ that god hath me sent. 336

(49)

Wretyn in prysoñ, in oure lordes date, 337
A thowsand foure hundryd syxty and thre,

Written in
the Fleet,
A.D. 1463.

¹ boasting.² impute.³ ignorance.

II. *Active Policy of a Prince.*

Thus occupying me, thys was my fate,
 Besechyng the, our lord god in trynnye,
 To take my makyng in plesure and gre, 341
 And therto hau mannys benyuolence,
 To thyne owne preysyng, laude and reuerence.
 Amen. 343

(50)

Explicit.

Remarks on Prison.	Pryson properly ys a sepulture 344 Of lyuyng men, <i>with</i> strong lokkes thereoñ, Fortyfyed <i>without</i> any Rupture, Of synners a gret castigacioñ, Of feythfull frendes a probacioñ, 348 Of fre liberte a sharp abstinence, Lackyng volunte for theyr dew penaunce. 350
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II. *Active Policy of a Prince.*

MS. Mm. IV. 42, leaf 2 a, Cambridge University Library.

George Ashby, late Clerk of the Signet to Queen Margaret,	[P]resens Libellus compilatus, extractus et anglicatus in Balade per Georgium Asshby, nuper Clericum Signeti Suppreme domine nostre Margarete, dei gratia Regine Anglie, etc. ex bona voluntate, Amore et cordiali affec- cione, quos ipse naturali iure gerit, tam erga celsitu- dinem & regiam maiestatem suam & prepotissimum et excellentissimum dominum suum Edwardum, eadem gratia suppremi domini nostri Regis Henrici et eiusdem regine Consortis filium progenitum, principem wallie, ducem Cornubie, et comitem Cestrie, pro cuius amore et complacencia fit ista compilacio (<i>illegible</i>) suum nobilem Sanguinem, sub quo Ipse a iuuentute sua hucusque & nunquam tota vita sua in alio servicio fuit tentus (!) et nutritus. Dividitur in tribus tempori- bus, videlicet in tempore preterito, presenti & futuro. Tempus preteritum exortatur, sepius meminire de rebus preteritis, ita bene in legendo sacram scripturam et Cronica, sicut alias speculaciones & experiencias Ipse potest perfecte condere bonorum factorum
--	---

written for Edward,

Prince of Wales.

To be divided into three parts: Past,

bonitatem & opinionem librorum. Et miserimam ruinam
 malefactorum & miserorum, . . . nde se sapienter &
 feliciter gubernare. Tempus presens facit quomodo Present,
 se gerriet (*sic*) in sapiencia & pollecia deo placenti-
 bus & populis suis & pro suimet ipsius securitate.
 Tempus futurum prouidet discrete & prudenter and Future.
 rebus futuris . . . diendo se in honore beata fama et
 bona gubernitate et euitando dampna vituperia et in-
 conueniencia . . . etiam fore activum in pollecia et sapi-
 encia . . . subditorum securitate & bona custodia sub
 debita et fideli obediencia per aduisamenta edicta & Opinions of
 opiniones diuersorum Philosophorum, quorum nomina Philosophers.
 . . . in tractatu breuiter subscribuntur. (*Much defaced.*)

Hic Incipit Prologus.

(1)

Maisters Gower, Chauucer & Lydgate,	1	[leaf 2 b.]
Primier poetes of this nacion,		Compliment-
Embelysshing oure englisshe tendure algate,		ary notice
Firste finders to oure consolacioñ		to Gower,
Off fresshe, douce englisshe and formacioñ	5	Chaucer, and
Of newe balades, not vsed before,		Lydgate.
By whome we all may haue lernyng and lore.	7	

(2)

Alas! saufe goddes wille, & his plesaunce,	8	Lament over
That euer ye shulde dye & chaunge this lyffe,		their death.
Vntyl tyme / that by youre wise pourueunce (<i>sic</i>)		
Ye had lafte to vs / sum remembratife		
Of a personne, lerned & Inuentif,	12	
Disposed aftur youre condicioñ,		
Of fresshe makying to oure Instruccioñ.	14	

(3)

But sithe we all be dedly and mortal,	15	
And no man may eschewe this egression,		
I beseche almyghty god eternal		Prayer for
To pardon you all / youre transgression,		their souls.
That ye may dwelle in heuenly mansioñ,	19	
In recompense of many a scripture		
That ye haue englisskede without lesure.	21	

(4)

[leaf 3 a.]
George Ashby
follows them
a long way
after.

So I, George Asshby, not comparisoñ
Making to youre excellent enditing,
With right humble prayer & orisoñ,
Pray god that by you I may haue lernyng,
And, as a blynde man in the wey blondryng, 26
As I can, I shall now lerne and practise
Not as a master but as a p[r]entise ; 28

(5)

Besechyng almyghti god of support, 29
That thorough his gracious instructioñ
I may confourme me aftur the report
Of vertuous / and sad construccioñ,
Without minisshyng or addicioñ, 33
Principally in thentent and substance
Of my matere, with all the obseruance. 35

(6)

Ashby is
sorry his
English is
so bad.

And though all thynges be nat made perfyte 36
Nor swetely englisshed to youre plesance,
I byseche you hertely / to excuse it,
So that I kepe intential substance,
While I haue of makynge none assurance, 40
Nor of balades haue experience,
Acceptyng my goode wille & diligence. 42

He has had
no experi-
ence.

(7)

Some personnes peraventure woll thenke 43
That it myght be saide better thus or thus.
For I cannat swym / I stand on the brynk,
Wadyng no forther / but as crist Iesus
Sendith me konnyng, showing vnto vs 47
That a litle childe may natt so well bere
A grete burthen / as a man, withoute dere.¹ 49

To cavillers.

(8)

[leaf 3 b.]

He has no
books or
glosses.

Right so though I haue not seien scripture 50
Of many bookes right sentenciall,
In especial of the gloses sure,
I woll therfor kepe true menyng formal,
Nor right meche delatyng² the rehersall, 54

¹ injury.

² spinning out, dilating.

Though I do nat so wele / as thei before,
Ostendyng my beneuolence & lore, 56

(9)

By protestaciō that my menyng 57
Shall not be wilfully for to displease
He hopes his poem will vex no one.

Any creatures to my konnyng,
Principally suche as I aught to please,
Ner their estat in no wyse to displease, 61

But to my pore power / it to magnifie,
And in al my seruice / it to multiplie. 63

(10)

Though I be fallen / in decrepit age 64
Right nygh at mony yeres / of foure score
He is nearly eighty,

I pray god that in my wytt / I ne rage
But that I may wryte aftur goddes lore,
Encrecyng vertuous liffe more & more, 68

As myne entente is / and also shalbe,
To goddes plesance / & to my dutie. 70

(11)

Under a support / and beneuolence, 71
With a fauorable directiō,

I woll put to¹ / my peine & diligence,
After the simplesse of mine opinion,
but will do his best.

To my cunnyng and erudiciō ; 75

This matier is finisshe to the plesance,
Of almyghty Iesu & his suffrance. 77

(12)

In the name of almyghty Lorde Iesu, 78
To whom heuen erth and helle —yne,²
[leaf 4 a.]

Whiche is the grete name / higheste in vertue,
And in all gracious goodenes dothe shyne,
Whom I biseche me for to Illumyne, 82

That in my mater I may so procede
Without offense / & therin not texcede. 84

De actiua pollecia principis.

(13)

[R]ight [high] & myghty prince and my right goode Lorde,
Linially comyn of blode royal,

¹ Put to written in one word. ² Illegible. ? inclyne.

	Bothe of Faders & moders of recorde, Occupying by grace celestial Thaier Roiaulmes, <i>with</i> grace especial (?)	89
	To whom be al honnour and reuerence, Dewe to youre high estate / and excellence,	91
	(14)	
Dedication to Prince Edward.	I mene, to youre highnesse Edwarde by name, Trew sone & heire to the high maiestie (?) Of oure liege lorde / Kynge Henry & <i>dame</i> (?)	92
Character of his parents.	Margarete, the Quene / bothe in Charitee Euer though grete was their maiestie (?) Yit they eschewed / vengeance and Rigoure, Shewyng their beneuolence and Favour. ¹	96 98
	(15)	
[leaf 4 b.] Blessings on them.	God, verrey Recompenser of goodenesse, Rewarde at large their blessinges therfore, And so I dar say / he wil of his Rightwisesse ; Enlarge theim daily / his grace more & more, Blissed be tyme in whiche thei were bore, Namly for youre birthe of theim discended, In whome al vices ben vilipended. ²	99 103 105
	(16)	
	My goode Lorde, trewe hertly affection Compellithe me somewhat to entremete, ³ In fyndyng sum goode exhortacioñ That myght be to you / gracious & mete, Ensuryng youre estate in quiete sete, Whiche may neuer endure but by vertue, According to the pleasance of Iesu.	106 110 112
	(17)	
Prince Edward's good bring- ing up.	And so youre bringyng vp hath be right sad, In all vertuous disposicioñ, And to the honnour of god / euer ladde, Whome I biseche be youre proteccioñ, That ye may abide in suche affeccioñ, Not oonly to youre profite & honnour, But als to oure althre ⁴ wele & socour.	113 117 119

¹ This verse is damaged. ² thought ill of. ³ intermeddle.⁴ See above, p. 8.

(18)

- Besides whiche thre thinges I wolde meve 120 Do not forget Time.
 Your high estate to haue in Remembrance,
 Keping (sic) theim in youre breste and neuer leue,
 For any busynesse or attendance,
 Puttyng youre high estate in assurance, 124
 That is tyme Passed present and future,
 Keping thees three tymes with due mesure. 126

In tempore preterito.

(19)

- [O]f tyme passed I wolde ye sholde take hede, 127 Importance of reading the Bible.
 Redyng the bible & holy scripture,
 And there ye may see to what ende dothe lede
 Vertuos dedys & condutes seure,
 Principally suche as haue noble cure, 131
 For certeyne a blissed entencion
 Must determine wele withoute question. 133

(20)

- And other men, in the contrary wise, 134
 That be indisposed to rightwisenesse¹
 Must nedis fal, and al folk theim dispiſe,
 Sith their werkes bene without aduisinesse,
 Hauing no regarde to goode stedfastnesse, 138
 And so who so euere wol preve the sothe,
 He endithe not wele that wykkidly dothe. 140

(21)

- Seintes of youre noble blode ye may knowe, 141 Saints his ancestor,
 Diuers many that lyued blessedly,
 Bothe of this England and of Fraunce ynowe, French and English.
 That yave theire hertes to god Inwardly,
 Abydy in goddes feith stedfastly, 145
 Whos pathes ye may beholde & eke see,
 And theim folowe in theire benignitee. 147

(22)

- Beholde eke youre noble progenitours, 148
 Howe victorious thei were in corage,
 How Iuste, how sad & eke wise at al houres,
 Holdyng theire enemyes in seruage,

¹ Two words in MS.

Their works
are chron-
icled.

So that thei durst nat so hardy outrage, 152
Whos werkes be cronicled to their fame.
Be suche as thei were, & no man wol you blame.

(23)

Ye may rede in cronicles the ruine 155
Of high estates and translacion,¹
That to vices and outrage dud incline,
For the whiche thei suffred mutacion,
Wherof ye haue daili probacion. 159
For certeine no persoune may longe indure,
But he attende wele to his charge & cure. 161

(24)

Ther was neuer yet fal / of high estate, 162
But it was for vices / or negligence,
Were he neuer so high / or eleuate,
Withoute he wolde attende wele by prudence
To his charge, avoidyng from his presence, 166
Men vicious, and namely couetous ;
Where thei abide thei distroy euery hous. 168

(25)

Some recent
remarkable
changes.

Ther hath be in late daies right grete change 169
Of high estates and grete diuision,
Right meruelous, wonderful & eke strange
To myche folk unportable punicion,
Sorouful, peineful, and tribulacion, 173
Whiche might [haue be] eschewed in this wise,²
To haue had counseil without couetise. 175

(26)

Ther was goode ynough if ther had be hert 176
To haue departed therwith in all haste,
And saued many a man that toke smert,
But rather thei wolde take the deth is taste
Than thei wolde for theimselfe theyr goode oute cast,
And so loste there maister,³ theimselfe & goode,
Only couetise shedyng their blode. 182

¹ Perhaps the meaning is "and of their transference."

² Line much defaced.

³ Perhaps he alludes to the death of Richard, Duke of York, 1460.

(27)

Howe may any estate be in seurtee	183	Dangers of covetousness.
Of his welthe, prosperite & honnour,		
Or in any wise be in sikertee,		
If couetous folke be in his favour?		
Whiche people wol do / their peine & labour	187	
Euer for their owne singularitee,		
Charging no persone [h]is aduersitee.	189	

(28)

The high estate of oure king god preserue,	190	
And if deuoided had folke couetous		The late grievous battles show they might have been avoided.
From his persoune, his people had not sterue		
With suche grete batellis dispiteous,		
Whiche to here & telle is ful piteous.	194	
For to late the couetous folk toke hede		
To haue holpen theim selfe whan it was nede.	196	

(29)

Ful openly shewithe experiens	197	Sins of the covetous.
To what effect couetise drawith to.		
It is apte to vntrouthe and negligence,		
To falsenesse and subtel treson also,		
Euer for lucre, go where he go,	201	
Hauyng no regarde to trouthe ne worship,		
So he may come to goode and Lordeship.	203	

(30)

Who that herith many Cronicles olde,	204	History teaches cir- cumspexion.
And redithe other blessid Scripture,		
Shall excede al other bi manyfolde		
Resons, and his discrecions ful sure,		
Circumspect in his actes, wytt pure,	208	
And so to guyde hym in sicke cases lyke		
As other men dudde that were polletike.	210	

(31)

<i>Tempus preterit</i> kepe in youre Remembrance,	211	
And reuolue in youre cogitacion,		
How mysruled haue fallen in comberance,		
And wele ruled in exultacion.		
Chese the best for youre consolacioñ,	215	

II. *Active Policy of a Prince.*

Euer gracious & blisshed entent,
Maketh to fynisshe wele youre tyme present. 217

Iam de tempore presenti.

(32)

Tthe (*sic*) god / of his omnipotencie 218
Hath brought you now forth to *our* grete comfort,
So Iesu encrece you, to Iustifie
And rule this *present* tyme for owre support,
That al people may haue cause to report 222
The blessednesse of youre estate Roial,
Pleasyng god and to the wele of vs al. 224

(33)

Edward's
opportunity. And also al wronges for to redresse, 225
With lauful and dewe moderacion,
And all rebellion for to suppress,
Aftur Iust & dewe informacion,
All thing doon with consideracion, 229
As the case requireth, in his due wise,
For to youre highnesse is this entreprise. 231

(34)

Suche as ye be, so shall ye be taken, 232
Your works
will go down
to posterity
in history. Your dedys & werkes shal prove al thing,
Wele or evyl thei shalbe awaken,
In cronicles youre Rule rehersyng,
Either in preisyng either in blamyng. 236
Nowe here ye may chese wherto ye wol drawe,
Best is to confourme you / to goddys lawe. 238

(35)

Goddys lawe is man to knowe his estate, 239
And goddis wille haue in dewe obseruance,
And his owne Cure if he be fortunate,
And thise three euer haue in assurance,
And so shall he his high estate enhaunce, 243
And his goode dedys be magnified,
Bothe here and in heuyn glorified. 245

(36)

Of magnifi-
cence. To entremete / of youre magnificence, 246
I woll make therof but litil wrytyng,

Aduertising youre estate & excellence

Not to be to hasty in youre wyrkyng,

Ne to slowe, ne to feint, for no temptyng, 250

Ne to riall, ne in to grete simplesse,

Ne to liberal for no frendlynnesse. 252

Duty of
moderation.

(37)

Ne ouer streit for noo necessite,

253

But in a meane bi moderacioñ,

And so youre estate shall encrece & thee,¹

And yet thaugh bi consideracioñ,

Of youre honnour and nominacioñ, 257

At a point al other ye do excelle,

Another² tyme ye may it Repelle. 259

(38)

And euer drawe to youre noble seruice

260

The mooste vertuos folkes and cunnyng,

That may youre entencion accomplice,

Your high estate and grete honnour sauyn

And suche ye may haue that cause no blamyng, 264

Suche as a man is / suche drawithe hym to,

Either vertuous folk or therto fo. 266

(39)

And also beware of the couetous,

267

He is nat for youre profett and honnour,

He shall appere false and sedicious,

Be al quaint socibbilitées and labour,

Corruptyng his fellowship bi errour, 271

Of his false couetous opynion,

This is verrey soothe withoute question. 273

(40)

Take you to liue of youre own properte

274

Of youre Revenues, lyuelode & Rent,

Propornouning after the quantite

Your expenses by youre oune Iugement,

Paying all that is to youre estate lent. 278

Thus ye shall oure lorde god & the world please,

And all men fayne to leue you at youre ease. 280

¹ thrive.

² A nother in MS.

Keep within
your income

(41)

The wiseman saithe do all thinge *with* counsell, 281
 Not biddynge youre counsail do al thing,
 Right so if ye go youre selfe to batail,
 All folk woll folowe you in youre helpyng.
 See to every- Do youre selfe and all shall be obeying, 285
 thing your- Truste to no man is execucion,
 self. So wele as to youre oune inspeccioñ. 287

(42)

Things to Principally I wolde you aduertise, 288
 remember. The thynges to kepe in youre remembrance.
 Oon is the vertuous folk to cherisshe
 And þe vicious to put in grevance,
 Disseuering theim bi youre ordynaunce, 292
 Yevyng hym rewarde & other expence,
 According to his merites and desert,
 And thus ye shall avoide euery smert. 295

Plato.

Docet¹ Regem satisfacere / de stipendiis stipendiariis suis
Alioquin societas despiciet eum & dominium suum ; hec
Plato.

(43)

Pay your And paie youre men their wages & dutee, 296
 debts. That thei may lyue withoute extorcion,
 And so wol god trouthe & equitee,
 And therfore take hertili this mocion,
 And in their nedys be their proteccion. 300
 And so shal youre fame encrece & rise,
 And euery man youre pleasure accomplise. 302

(44)

Execution Be ye rather clept an executer 303
 before elo- Of wisdom, in his deue & formal wise,
 quence. Than to be proclaimed a wise speker,
 And nought folowethe aftur that guyse,
 Of bothe, weldisposed, fame shal arise, 307
 So youre estate to wisdom do Incline,
 Wherbi al myshappe fallith to Ruine. 309

(45)

All thynges aftur wisdom to gouerne 310
 Is verrey suretee and trusty assurance,

¹ Perhaps for decet.

And pleasith almyghti Jhesu eterne,
 If ther be put in hym trewe affyance,
 Whiche ye may obserue in youre Remembrance, 314
 That noght eschape in dissolucion,
 Ne wested by delapidacion. 316

(46)

And in al thynges kepe order deuly. 317 *Keep order*
 What is curtesye, trouthe, Reason, pite
 Or Iustice but a true ordre truly?
 All thes vertues returned may be
 To vices, *withoute* ordre in his degree. 321
 Therefore ordre other while wol nat speke,
 But in couenable tyme he wol owte breke. 323

(47)

That ye must nedis doo bi rightwysenesse,¹ 324
 Bi trouthe, goode conscience or Iuggement,
 Do it with pite & pacientnesse,
 With no vengeance in youre commandement,
 For that longithe to god omnipotent, 328
 And who that is withoute grace and pite,
 At last bi reason he shall vnthe.² 330

Fundamentum timoris dei est pietas / hec Pitogoras.

(48)

Pite *withoute* rightwysnesse is folye, 331 *One virtue
needs
another.*
 Rightwysnesse *withoute* pite tiranship,
 The toon *withowte* the tother *withoute* any lye
 May not contynue in myght of Lordeship,
 But at last it woll come to shenshipp,³ 335
 Therefore haue herto a goodely respect,
 That ye be not herein founden suspecte. 337

(49)

Yeuethe no light credence to euery tale, 338 *Sound advice.*
 Ner beleue not euery suggestion,
 Nor by not euery thyng that is to sale,
 Ner graunte ye not euery petition,
 But hauethe ye consideracion 342
 To euery thing, as the cause requirethe,
 Just, trewe, necessarye, as it semythe. 344

¹ Two words in MS. ² Not thrive. ³ Ruin.

(50)

Do not pro-
crastinate.

Delay no thyng to be doon bi reason, 345
 Ne deferre it *withoute* cause resonable,
 For thing done quykly in his season,
 Is right worthi to be commendable,
 And to al creatours laudable. 349
 Bothe profit and worship shal herby sewe
 To theym perfourmyg (*sic*) it and never rewe. 351

*Sitis intra et extra idem ab hiis que loquimini;¹
 ad inuicem ne sit quod linguis exprimitis diversum
 ab eo quod reconditis in corde; hæc Hermes.*

(51)

Be secret as
a secretary.

Say nat oon thyng and do the contrarie, 352
 Lete youre worde & dede be in accordance,
 Kepe secretnesse as a secretarye,
 For youre worshippe, proffite and assurance,
 Withoute langage, speche or vtterance, 356
 But vnto suche *personnes* oportune
 As may be furthering to youre fortune. 358

(52)

Hear counsel
patiently.

Heere euery man is counseil & aduise 359
 Patiently & chese therof the best,
 And than I wold youre highnesse aduertise
 That ye sholde kepe youre entent in *your* brest,
 As ye wolde *your* owne tresoure in youre chest. 363
 And so shall ye youre estate magnifie,
 And youre grete wisdam daily multiplie. 365

(53)

And kepe no selfe-willed oppunion, 366
 But to all reason bethe appliable,
 And allowe als *withoute* obliuion,
 Euery man is goode wille / resonable,
 Thaugh *your* wytt excelle & be more hable 370
 To discerne the vtterest Iugement
 In any case to you appurtenent. 372

¹ The English version runs, "Be all one within and without
 in that ye shall speak."

Iam de tempore Futuro.

(54)

- [N]ow of two tymes I wol speke no more, 373 The Future.
 It suffiseth to youre discrecion.
 But of futur' temps I wol meve therfore,
 Biseching you / vnder youre proteccion,
 That ye wol take herin Inspeccion. 377
 And kepe it in youre noble remembrance,
 For the web of youre estate and surance. 379

(55)

- Be wele ware by discrete prouision 380
 For to suppressse youre false conspiratours, Conspiracy.
 Aftur the lawe & constitution,
 Established ayenst¹ opyn traiterous,
 Being circumspect as youre progenitours, 384
 In suche caas (*sic*) haue bene to the preseruing,
 Of their Royal estate and preseruyng (*sic*). 386

(56)

- Wolde to god that ye wolde prouide sadly 387
 To subdewe al maner rebellyon, Rebellion.
 Namely of suche countreies that gladly
 Be disposed to insurreccion,
 Wherof ye may haue intellecion 391
 Redyng Cronicles, and then ye may fynde
 Whiche places bene to thair deue kyng vnkynde.

(57)

- In euery thyng haueth a prouidence 394
 That no hurt fal to youre noble highnesse,
 Not bi conspiryng ner bi necligence,
 Exilyng from you slough & simplenesse,
 In suche thing as sholde sowne² to youre distresse,
 Hauyng al waies a tendre regarde,
 to youre seuretee sparing for no Reward. 400

(58)

- Almyghty Jhesu was disobeied, 401 Traitors to Christ.
 First by Adam and Eve in paradise,
 Thurgh the fals deuel to them conueiede,
 And in heyn by lucifer vnwise,

¹ Two words in MS.² tend.

II. *Active Policy of a Prince.*

And in erthe bi Iudas in his false guyse. 405

Haue not ye now nede aboute¹ you to loke?

Sith god was deceyvede hy wiles croke. 407

(59)

Be wele ware of falsehode in felawship, 408

And namly of corrupte bloode and suspecte,

Abidyng in power, myght & lordeship,

And be towardes thair rule circumspecte,

And to thaire werkes haueth respecte, 412

And if thei trespace Lete not theim eschape,

Iustly punysshying then & not *with* lape. 414

(60)

Pretenders. Oon thyng I warne you, if ye wol be Kyng, 415

Thurgh goddes grace, of any Region

Ye must subdewe *with* al suppressying

Euery persoune withoute submission

Pretendyng right to your coronacion. 419

Or ellis ye may not regne in seurte,

Nor set youre subiettes in quiete. 421

(61)

Old servants. And euer remembre olde Sarueyeres, 422

Hauyng suche persounes in tendernesse

That hathe be feithfull & trewe welewyllers

To thair ligeance withoute feintnesse,

Suffryng therfore / grete peine & butternesse (*sic*)

Beware of
reconciled
enemies.

And be ye ware of the Reconsiled

That hathe deserued to be reuiled. 428

(62)

Recent ex- May nat ye see late the experience 429

perience.

Howe falshede, mysreule & extorcion

Mysguidyng, Robbery & necligence,

Withe all ther wiles haue conclusion

Of destruction and confusion, 433

Wherto shal we expresse thair *proper* name,

That so haue perissed to thair grete blame? 435

(63)

The trouthe is not hid, ne neuer shalbe, 436

Chronicles

Cronicles faueurithe no man of Reason.

¹ Two words in MS.

Their disclaundre shal neuer die of equite		do not favour
That falsly haue conspired bi treson,		traitors.
Or lyued vngodly in iche season.	440	
Do youre parte as longithe to your highnesse,		
To avoide prudently suche heuynesse.	442	

(64)

For truste me, verreyly god wol be knowen,	443
He rewardythe euery benefet,	
And punyssheth bothe high & eke the lowe,	
Be he neuer so queinte or countrefet,	
His rightwise Iuggement he neuer let,	447
Thawe he delay it of his diuine grace,	
For a tyme of better leiser and space.	449

(65)

Muche folke wisshen hertely to be alorde (<i>sic</i>)	450	
For grete plente, worship & reuerence		Duties of
Takyng no hede what sholde therto accorde,		lordship.
So thai haue thair pleasir and complacens.		
To whiche entent god neuer yaue suche sentence,		
But that thei sholde be in chageabe (<i>sic</i>) cure,		
To directe other vndur dewe Mesure.	456	

(66)

Also take this for a note and Lesson,	457
Yf ye be put in high estate & cure,	
But ye reule deuly at tyme & season,	
Accordyng to right, as seithe Scripture,	
A wreche shall reule theim <i>withoute</i> mesure,	461
To a grete punisshyng and chastement	
To be at a wreche is commaundent.	463

(67)

Provide you sadly for youre sowles is helthe	464	Have a
Of a Confessour in discrecion,		Confessor,
Of a goode leche for youre body is welthe,		Doctor,
Of a Secretarie withe Inspection,		Secretary.
Secrete, sad, and of goode Intencion,	468	
That can accomplishe your commaundement.		
To thonnour and profit of youre entente.	470	

(68)

	Also chese <i>your</i> servant es of goode draught,	471
	That wol attente and be seruiable,	
Servants	Remembryng with whom thei haue be vpbraught,	
	For to suche thei shalbe appliable.	
	Whether thei be good or nat vailable,	475
	So take herin a goode direccioñ,	
	To haue seruice withoute suspesion.	477

(69)

	Looke that youre <i>servauntes</i> be of the best,	478
of all rank es ,	Bothe Knyghtes, Squiers, Clercs & yomen,	
	And eueriche in his degre vertuest	
	Whiche shalbe to <i>your</i> glorious fame then,	
	In all countrees that men may you ken,	482
	As well in grete strenght, profit & honnour	
	As to al youre trewe Soubgettes socour.	484

(70)

Buy things when in season,	Prouide bifore for al thing in season	485
	In youre estate, householde & other thing,	
	And ye shall haue better chepe bi reason	
	Of youre prouision in the bying,	
	Than whan ye may make therof no tarying,	489
	For whan a thing must right nedys be had,	
	It must be receiued, goode, chepe or bad.	491

(71)

	A peny spent bi wise prouision	492
	Auailith two in time seasonable,	
	And in lyke wise the execucion	
	Of dedys by tyme is right profitable,	
A stich in time.	Where in taryeng it is mutable,	496
	Therefore some thinges oons by tyme doon	
	Ben worthe twyes / other thing ouergoon.	498

(72)

	Prouide that <i>your</i> Communes may be welthy,	499
	In richesse, goodes and prosperite,	
	And to occupacion them applye,	
	Vndur drede of the lawe is Rigourstee.	
	For of what condicion that he be,	503

And he be of goodes right plentuous,
He dar not be to lawe contrarious.

505 The comfort-
able are the
most law-
abiding.

(73)

For he that nought hathe is nat vnder drede, 506
Neither of lawe, ne of punicion,
For in other place / he may his nede spede,
No thing rechying of transgression,
Ne willyng to come / to submission. 510

For he that hathe of goodes no substance,
He may the soner make than auoydance. 512

(74)

It hathe be, and yet is a comyn sawe, 513 A proverb.
That Poverté departithe felaship.
Therfor vnder rule & drede of the lawe,
Kepe youre Comyns bi helpe of *your* lordeship, 517 Keep your
commons,
That they may growe to riches & worship,
And than at tyme of nede thei may you aide,
As often sithes as they shalbe praied. 519

(75)

Prouide that lawe may be exercised, 520 and provide
And executid in his formal cours, laws
Aftur the statutes autorised
By noble Kynges youre progenitours,
Yeving therto youre aide helpe & socour. 524
So shall ye kepe folk in subieccion
Of the lawe and trewe dispocision. 526

(76)

Yif ye wol bryng vp ayen¹ clothe makyng, 527 to revive
And kepe youre Comyns oute of ydelnesse, cloth mak-
ing;
Ye shull therfore haue many a blessing,
And put the pore people in busynesse,
Bi the whiche thei shal come to grete swetnesse,
And robbery lafte by that exercise,
And strumpery als by this entreprise. 533

(77)

Lete nat the pouer Comyns be dysguised 534 pass sump-
Nee haue precious clothe in their Vesture, tuary laws.

¹ Two words in MS.

	But in thair excesse be ther supprised And obserue a resonable mesure In their arraye, <i>with</i> oute chaunge but tendure, 538 According to degree of Laborours, Aftur statute of youre / progenitours. ¹ 540
	(78)
Commons not to bear arms.	Youre Comyns shude nat bere dagger, ne Lance, 541 Ne noon other wepyns defensife, Leste therby thei cause debate & distance, Yeuyng other occasions / of Striff, Swliche wepyns haue made folk to lese their lif. And if this statute ² were executed Meche folk sholde be Laufully rebuked. 547
	(79)
Liveries	Also gentilmen shuld nat yeve clothyng 548 But to their howshold meyne, for surance That no man be their power excedyng, Ne maynteine no people, by youre puissance,
and mainten- ance.	Ner false quarels take thorough maintenance, 552 But euerry man lyve of his owne in rest, And that pleasithe god and man most best. 554
	(80)
	Euery man ought to lyve vnder ³ a lawe, 555 And namly cristenmen that wold god please, And for drede therof to lyve under awe. For miscreantes, for drede of disease, Bene obedient to their lawe doutelesse, 559 And mucche more rather to be obseruante ³ Of cristen lawe we shulde yeve attendance. 561
	(81)
Liberty and Licence.	What region may Lyve <i>withoute</i> a reule? 562 Or abide quietly In assurance, Though he were an asse hede or a dulle mule, He myght not lyve wildly at his pleasance. But at last ye shall falle in grevance, 566 As ye may bi experience it se, Mysruled folk evyll doon thrive or thee. ⁴ 568

¹ 37 Ed. III. c. 8-14.³ MS. observance.² 2 Ed. III. c. 3.⁴ flourish.

(82)

By lawe every man shold be compellede	569	Compulsory archery.
To vse the bowe and shetyng for disport,		
And al insolent pleies Repellede,		
And iche towne to haue Buttes for resort		Butts.
Of euery creature for their comfort,	573	
Especially for al oure defence		
Established before of grete prudence.	575	

(83)

Iff any people put to youre highnesse	576	Treatment of subjects' petitions.
Billes of compleint or petition		
Onswere them in haste <i>with</i> aduisesse,		
Werto they shal trust <i>withoute</i> decepcion,		
Aftur the trouthe & Iuste perfeccion	580	
That folke be nat delaied friuolly,		
Otherwyse then the case askith iustly.	582	

(84)

My lorde al men shuld be vnder' <i>your</i> drede,	583	
That bene vnder <i>your</i> reule & obeisance.		
So must ye vnder god in worde & dede,		
In eschewing his wrathe & displeasance.		
He wol be deled <i>with</i> in sad constance,	587	
Neither <i>with</i> Iapes, mokke ne scornynge,		
But Iustly, truly, even & mornyng.	589	

(85)

No man reuleth god, be (<i>sic</i>) he reulith al,	590	The ruling of God.
Bothe heuen, erthe, and also helle.		
What man is he that is terrestrial		
But of hym thus sadly wol speke & telle?		
Al kynges & princes he clothe excelle.	594	
Suche a maister that is worthi & best		
Is surest to serue and at longe moost rest.	596	

(86)

And for most especial Remembrance	597	You are His subject.
Thinketh that men be erthly & mortal,		
Ner there is worldly Ioy ne assurance		
But in almyghti Ihesu eternal,		
Bi whos myght & power especial,	601	
Reignen kynges, and be to hym soubget,		
And hym to obey is thaire deutee & dette.	603	

(87)

Requite
services, or
show you
don't forget
them.

Oon thing kepe right stedfastly in your mynde, 604
 If any man do thinge for youre plasance,
 Acquite you ayein¹ of natural kynde,
 Though ye wil nat hym therfore auance,
 Yit lete hym wyt that ye haue therof remembrance,
 Whiche is to hym a sufficient Reward,
 And ever to please you wol haue regarde. 610

(88)

What classes
to cherish.

And als euer amonge cherisshe straungers,² 611
 Marchandes, pilgrymes & great Clerkes,
 In especial suche as be makers.

Proverb.

Thise may exaltat youre name & werkes,
 Aftur the oolde dogge the yonge whelpes barks; 615
 Study euer to haue men is fauour
 By vertue, or elles lost is youre labour. 617

(89)

A Tudor
policy.

Whan any man tellethe you any tale, 618
 Serche it priuely to haue trewe knowlege
 Whether it be soothe, and to you no bale,
 And than kepe it in secretnesse treuleche,
 Til ye haue youre ful entente feithfullyche, 622
 And so ye may ful many thynges knowe,
 Where bi blabbynge thei may be overthrowe. 624

(90)

Enrich your
descendants
in modera-
tion.

Oon thing kepe in youre noble memorie, 625
 Do magnifie & enriche youre dscent (*sic*),
 And though al other ye do modifie,
 I holde it a prouision prudent,
 Lete not theime be to you equiuolent, 629
 Neither in myghti pouer ne Richesse,
 In eschewyng hapley youre oune distresse. 631

(91)

Do not make
many lords.

To make many lordys bethe aduised, 632
 But thei be of youre lyue or cause vrgent,
 Leest the Realme be charged & supprised,
 And therbi the folke haue cause to repent.
 God hathe you grace and plentuous wit sent, 636

¹ Two words in MS.² *Sic* in MS.

Take this lesson to noon obliuion,
For many folke holde this opinion. 638

(92)

Make knyghtes, squiers & gentilmen riche, 639
And the pore Comyns also welthy, *Lessons
learnt from
Henry VI.*

But to youre richesse make neuer man liche,
If ye wol stande in peas and be set by.
So wol god and polleci sykerly, 643

Lyke as ye in estate other excelle,
In propre richesse ye sholde bere the belle. 645

(93)

Yf god sende you children plentuously, 646
As I truste to god he wole right wele, *Teach your
children.*

Do them to be lettred right famously
Wherby thei shall reule bi Reason and skele,
For leude men litle discrecion fele. 650

Who that is lettred suffician[t]ly,
Rulethe meche *without*e swerde obeiceantly. 652

(94)

Satis cito sit quidquid bene¹ sit.

Euery day be ware of that extremite 653

Not to be to hasty in mandement,
But medle th[e]rwith youre benignite,
Being to high and lowe Indifferent.
For youre Lawe is to bothe equiuolent, 657

Lyke as al other ye do Rectifie,
Right so god wol youre highnesse iustifie. 659

(95)

Euery day oons showe your high presence 660
Before the Comyn people opynly, *Show your-
self once a
day to your
subjects.*

To thentente that ye may yeve audience
To al compleintis shewid *perfitly*,
Yeuyng them lauful remedy iustly, 664

Defendynge the pore from Extorcioñ,
Withe al your power / myght & tuicion. 666

(96)

Oure nature desirith to haue a man 667

To reigne here vppon vs *with* gouernance,

¹ MS. benet.

Circumspecte of tymes than & whan
 He shal execute thyng in assurance,
 Quykly & iustly to goddys plesance, 671
 Not as a wreche, Tiraunt ne oppresour,
 Nor in subtil wiles a Coniectour. 673

(97)

Grounds for I wold fain ye wolde kepe in remembrance 674
 going to war. To be right wele aduised by goode sadnesse,
 By discrete prudence & feithful constance
 [1 MS. a any] Er ye begynne werre for any¹ richesse,
 Or of fantasie or of symplenesse. 678
 For werre may be lightly commensed,
 Doubt is how it shal be recompensed. 680

(98)

I mene nat for vnthrifty Cowardise, 681
 Whiche is in al Realmes abhominable,
 But of wilfulnesse people to supprise,
 That might otherwise be recouerable,
 By iuste meanes to god acceptab[l]e, 685
 For man knowith nat what he bygynneth,
 Howe fortune of vntrifty werre endith. 687

(99)

Seven curses. Wo worthe debate that never may have peas. 688
 Wo worthe penance that askithe no pite.
 Wo worthe vengeance that mercy may nat sease.
 Wo worthe that Iugement that hathe none equite.
 Wo worthe that trouthe that hathe no charite. 692
 Wo worthe that Iuge that wol no gilte save.
 Wo worthe that right that may no favour haue.

Do unto
 others as you
 would be
 done by.

*Facias aliis quod tibi vis fieri & non facias aliis
 Quod tibi non vis fieri; hec Socrates.*

(100)

If forgotten be al lawe positife 695
 Remembre the noble lawe of nature,
 Obse[r]uyng it / al daies of your lif,
 And ye shal kepe equite iust & suer,
 As to ministre to iche Creature 699

Suche misericorde, iustice & eke grace,
As ye wold be doon to in semblable case. 701

(101)

What is wisdam, no to be this day wise, 702 Wisdom.

And for to be a fole a nother day,

But euermore to a bide in wise guise

In wordes & dedis to goddes pay.

And in al thing that men wol hym assay, 706

Neither in malice, ne in Cruelte,

Nor owte of tempere for aduersite. 708

(102)

On al wise if your counsail advise you 709 The Council.

To do thing for your profit and honnour,

Yet heere pair reason & cause why & how,

Thei be to you suche a Solicitour,

Nor for mistruste but for better favour. 713

For perauenture, al thyng discussed,

The case bi you may be better trussed. 715

(103)

A mater discussed & wele betyn 716 Importance
And reasoned by goode discrecion, of thorough
discussion.

The sadnesse therof men may owte setten.

In the contrarie men finde decepcion,

Thurgh thaire owne simple intellection. 720

For who that many Reasons wol wele here,

May chese the better & with hym it bere. 722

(104)

Amonges other I wolde you aduertise 723

To be wele aduised in your grauntyng

Any fee or office in any wise

That it securly¹ stande withoute resумыng.

Suche variance hathe be grete rebukyng 727

To many folk, that haue be preferred,

And aftur of their livelode differred. 729

(105)

A man to be preferred to honour 730 Resumption
Of fee or office to his grete making, of grants
dangerous.

And aftur to be put to dishonour

¹ MS. *serurly*.

	By resummyng of graunt or forsakyng, Better had be neuer be suche takyng.	734
	It is nought a man to be cherisshed, And aftur for povertee perisshed.	736
	(106)	
Your serv- ants' good opinion.	Studie how ye may stande in ful conceite Of youre owne seruantes beneuolence, Bothe in love & in drede withoute deceite, That thei may haue comfort of your presence, For your manly & wytti diligence,	737
	In Iustly rulyng with circumspeccion Bothe high & lowe with deue direccioñ.	741
	(107)	
	Than your seruantes wol bere oute your fame, That in this world It shal nat quenched be, And renoune your glorious & goode name, Spryngyng it for the to eueryche degree, Blissyng you daily with goode hert & free,	744
	Whos worship shal be croniced sadly Yn remembryng your goode workes gladly.	748
	(108)	
Virtue not its own reward.	Looke þat your maters be with god standyng, And ye shal acheue / your blessed entent, The contrarye shal mischeue in al thing. He endith not wele that vngodly ment, Withoute a reconsiled amendment.	751
	A man of goode wille shal determyne wele, A malicious man evel shal fele.	755
	(109)	
How to listen to tales.	Whan any man maketh suggestion A yenst another for any greuance Heerithe hym wele & make sad question How his tale may be had in assurance. But yeueth therto no trusty affiance,	758
	Vntil tyme that ye haue herde the tother. Thaugh it seme sothe / it may be founde other.	762
	(110)	
Danger of light cre- dence.	Light credence hath done muche harme & damage In this world, and euer more hereafter shall,	765

- While men wol bileue wilde folk & sauage
 Withoute examynyng lytil or smalle.
 Many men haue had / therby a grete fal, 769
 He that is warned is not deceiued ;
 Yeue no credence / til trouthe be perceiued. 771
 (111)
- If I shal speke of the vniuersal 772 The common weal.
 And the comyn wele of this Region,
 I wol aduise you in especial
 To haue goode guidyng & Inspeccion
 To euery trouble in this nacion, 776
 For though by a litil it begynnyth,
 It may distroy vs al or it endithe. 778
 (112)
- My lorde, if any man hathe offended 779
 And is brought to the lawe at your owne wille,
 Of what maner bloode he be discended,
 Though ye be above & high on the hille,
 Yet lete not people vtterly spille, 783
 If any gracious misericord
 Wol helpe & it to god & man accord. 785
 (113)
- I mene not / this mercy generally, 786 Use of mercy.
 But to suche people that by lyckelyhede
 Bene wele disposed vniuersally,
 To goode gouernaunce & vertuous dede.
 If it be so, ye may deserue grete mede, 790
 This I commyt / to youre discreccioñ,
 As the case askith in submission. 792
- Inferas cito penam malefactoribus terre ex quo tibi
 constiterit de delictis (illegible) impediet regnum
 tuum, decapita eum publice vt alii terreantur ;¹
 hec Hermes.*
 (114)
- And if thoffence touche the subuercion 793 Proceed sharply with treason.
 Of the Realme, puttyng it in disturbance,
 Procede sharply to deue execucion
 Aftur lawful and rightful ordynaunce,
 In eschewyng al suche mys gouernaunce. 797

¹ MS. *terrenant*.

For in suche case mercy is nat nedefull,
Neither for the Realme, ne for you spedeful. 799

(115)

Truste me verely, & take it for trouthe, 800

That ye shul moe people hertis conquere

Bi compassion & piteuous routhe

Accordyng to god and his moder dere,

Than bi crueltee, & rigorouseste. 804

So lawe & mercy must be discerned,

That it be suer to god concerned. 806

(116)

The Treasurer should
not be a lord.

My lorde, lete neuer temporal Lorde 807

Be your tresourer, ne your Receyvoir,

For a meane personne wol therto accorde

More mete & a bitter (*sic*) solicitour,

More availeable in actiffe socour. 811

For a lordis rewarde is infinite,

A mene personne may be content with lite.¹

(117)

Choice of
Council.

Loke that youre counseil be rather godly set, 814

Wele aged, of goode disposicion,

Than worldly witty & no vertue knet.²

Vicious men yeve no gladly inicion

To gracious werke ne goode direccion, 818

But often theire purpose & their entente

Comyn to nought when they be euil ment. 820

*In deum statuas principia tuorum negotiorum &
fines ; hec Gregorius.*

(118)

Take this for general conclusion, 821

General con-
clusion.

In euery case where counsail is lackyng

Committ you to goddes direccion,

And your matiers shall haue goode begynnynng,

And consequently come to goode endyng. 825

For that thyng that is bi god comenced

Shal fynyssh wele with hym so insenced. 827

*Cum inceperis aliquid bene operare incipias deum
rogare quod tibi bene succedat ; hec pitagoras.*

¹ Little.

² Quaere.

(119)

- In al your maters, er ye bygynne, 828 Think at the beginning what will be the end.
 Thenke what ende wol be the conclusion.
 In suche guidyng ye shal grete prudence wyne,
 And eschewe mischife & confusion,
 In wise foresight & goode discussion, 832
 In althing take god at your commencement,
 And al thing shal folowe after your intent. 834

(120)

- Be wele ware that ye haue not by wissches, 835 Good intentions alone are not enough.
 Wisshing that ye had doon or lefte suche thing,
 Suche maner reule is nat worthe two Russches,
 To haue cause of repenting your doying.
 Therefore in iche thing at the begynnynge, 839
 Studie sadly by goode discrecion
 How ye may take a goode direccioñ. 841
Aspectus ostendit quod iacet in corde plus quam
verbum ; hec Omerus.

(121)

- Auoide alwaies frownyng Cowntenauce 842 A king's countenance.
 Being fressh, not disguised, ne deyuous,
 Ay gladson and chierful *with* sad constance,
 To the wele of your people amerous,
 And *pereto with* al youre hert desirous, 846
 Attempryng you als betwyx colde & fire,
 Kepyng your selfe from Angre, wrathe & Ire.

(122)

- Retoriq̃ & musyk been two scoles, 849 Moderation in rhetoric and music.
 Right miche commendable in their nature,
 Without restreint many may be fooles
 That rekke not to take herin goode mesure.
 Neither of thise *withoute* reule wol be seure, 853
 Musyke is disposed to grete lightnesse,
 Feire speche for the most parte to grete falsenesse.

(123)

- Feire speche I mene i-peynted *withoute* trouthe, 856
With flatering speche to blere a man is Ie,
 Suche personnes to cherisshe it were routhe,
 For grete parte of their langage *pei* do lye

	So craftily that is harde theim tespie.	860
	Feire speche mesurably & godly ment,	
	Accordith to goddis commaundement.	862
	(124)	
In doubt, await God's guidance.	Whan ye be in doubte of any Reulyng,	863
	For to say, do, commaunde or determyn,	
	Better is of al thise to make cesing,	
	Vntil time that god you illumine.	
	Of al the certente bi wisdom fine,	867
	Thus ¹ ye may obserue goode auisement,	
	And the more suerly topteyne youre entent.	869
	(125)	
Do not trust the Com- monalty.	Put no ful truste in the Comonalte,	870
	Thai be euer wauering in variance,	
	But in god feithfulnesses and equite,	
	In plaine trouthe, Iustice & goode gouernaunce,	
	Men haue be bigiled in affiance,	874
	For al other truste is decepcion,	
	Brynging men to a false conclusion.	876
	(126)	
	Loke that ye kepe alway attemperance	877
	In youre langage & eke commaundement,	
	Auoidyng al vengeance & displeasance	
	With al mansuetude ² conuenient,	
	This is to your estate expedient.	881
	So the mekenesse in your hert may habonde	
	To the people of god & of your londe.	883
	(127)	
Good wishes.	I biseche almyghti god of his grace	884
	To sende you longe lif <i>with</i> prosperite,	
	Hertly comfort, reioysyng & solace,	
	And in al your daies tranquillite.	
	Yet think ther is no suche feli[ci]te,	888
	But al is transitorie and passyng,	
	Sauf your vertues & godly menyng,	890
	(128)	
	Whiche bene enchaunced ³ in Erthe & also	891
	In heven lastyngly glorified.	

¹ MS. This. ² gentleness. ³ See 55/284, 58/339.

To your noble blode grete whorship *pereto*
 Where no loy may be now certified,
 Than in thise wise to be sanctified, 895
 For vertu shalbe lauded & preised,
 And misreule atte laste disobeied. 897

(129)

Saint petur saithe þat soubgettes shold be 898 1 Pet. ii. 18.
 Buxom¹ to thar lorde, goode or vnworthy,
 Right so a lord shold be in equite,
 Be-tuyx the high & the lowe Rightfully
 Procedyng & in iche case equally, 902
 Hauyng no respecte to grete alliance,
 Ner therefore dredyng manne-is displeasance. 904

A lord should
 deal justly by
 low folk as
 weil as high.

(130)

Whan al lawe, Reason and discrecion, 905
 Wisdam, prudence, counseil & secretnesse
 Faile & dispeire / in ymaginacion,
 Than ther may be noon other stabilnesse.
 But trustyng to god & his feithfulnesse 909
 There is verrey relief and goode seurte.
 Sith it is so, lete vs to hym trewe be. 911

When human
 powers fail,
 trust God.

(131)

Things past, remembre & wele douide ; 912
 Things present, considre & wele governe ;
 For things commyng, prudently provide ;
 Al thinges in his tyme peise & discerne,
 That to trouthe & worship it may concerne, 916
 Avoidyng from you al Impediment,
 Showing ayenst al vertuous entente. 918

Remember
 the past ;
 manage the
 present ;
 provide for
 the future.

¹ obedient.

III. Dicta & opiniones diversorum philosophorum.

Non exponas te ad dormiendum donec consideres opera que fecisti eadem die vt scias si errasti, et in quo, et si feceris quod non debuisti, et si inueneris quod male feceris, tristeris, et si quod bene leteris et per hoc peruenies quod sis circa deum ; hec Aristotiles.

(1)

Before you
go to bed,
examine your
day's be-
haviour.

Every day before ye go to youre bed, 1
Serche wele al youre quidyng¹ by remembrance.
Yf it be Il, pray god of better spede,
Yf it be goode, to god be the plesance.
Thus ye may knowe your selfe in assurance, 5
How ye stande *with* god and *with* his goode grace.
And daily better you while ye haue space. 7

Rex iustus bene regit. Rex faciens re(c)tum & seruans iusticiam regit volunt[at]es populi et ille qui facit iniusticiam & Violenciam regimen illius querit alius qui regnet pro eo. Oportet dominum rectificare prius seipsum quam populum suum ; hec Zelon.

(2)

Trust not
only in men,
but in God.

Truste nat oonly in men is multitude, 8
Ne in thair myght, ne in Comon clamour,
But in god & in goode consuetude
Of trewe iustice, *without* any rigour,
Otherwise than god wolde, owre Saueour : 12
A Kynge, Reulyng al thynges rightfully
With lawe reigneth *with* al folk pleasantly. 14

¹ guiding.

Decet Rem agere de nocte cogitare in bono regimine et in die perficere cognatum; et qui seruos habet seu subiectos & eos bene gubernat hunc super tuam miliciam statue principem, et qui hereditates possidet et eas decenter procurat super prouenientibus tuis ipsum procu[r]atorem constituas; *hec Plato.*

(3)

Bethink in the nyght of goode ordennance,	15	At night, plan.
And in the day execute thy thynkyng.		By day, carry it out.
And suche folk as be in goode gouernance,		
Lete them bene aboute you awaytyng;		
And suche folk as mysreule theire spendyng,	19	
Exile them and other in heritage,		
Rulyng wele, take them for wytty & sage.	21	

Iusti nullum timent; qui heret iusticie non habet unde aliquem v[er]eatur; quare dixerunt aliqui quod iusti non habent ex quo deum non formident ex quo quod Imita[n]tur et suo obediunt mandato. Et si Rex iustus non est, non est Rex sed predo & violens spoliatur; *hec Aristoteles.*

(4)

Yf ye live aftur god & righfull lawe,	22	If you live justly, fear no one.
Iustly, truly, after goode gouernance,		
Be not in drede ner in no man is awe,		
For god hathe constitute an ordennance.		
Yf man showe in his lif a grete substance,	26	
Of his werke being goode & vertuous,		
Drede nat al othre pereto odious.	28	

Gubernare populum non conuenit puero, nec ei qui est mundanorum negotiorum ignarus, nec suam inmutanti concupiscenciam, nec ei qui plurimum vincere concupiscit. Non est *differencia* inter pue[ro]rum etate & pue[ro]rum moribus, quia mores hominum non pendent ex tempore, sed ex eo quod in suis actibus concupiscencias muta[n]tur. Qui concupiscencias vbi quum quantum et vt conuenit, non mutatur bonus ad gubernandum existit; *hec Aristoteles.*

(5)

Age is no
proof of
discretion.

Thage of man preuith not discreciõ, 29
Ner the youthe of man shewith not madnesse,
Of thise two ye may take inspecciõ :
Whiche guidith hym wisely / *with* goode sadnesse,
He is the verray man of Stedfastnesse ; 33
For that man that childly hym gouerneth
Is a childe, while he that reule obserueth. 35

(6)

A childish
man is not
fit to rule.

So he that heth childis condiciõ 36
Ys not acceptable to gouernaunce.
For he that aught to haue subjecciõ
Of the people and verrey obeissaunce
Must put hym selfe in witty assuraunce. 40
As ye may oft see bi experience,
He that shal reule must hau grete diligence. 42

Recorderis *semper* anime tue ut stet in nobili cogitatu.
Pauci enim sunt allegantes aduersus hunc sublimem
statum ; hec Pitagoras.

(7)

Set your
mind on
noble
thoughts.

Lete you[r] mynde be euer in noble thought, 43
In blessid menyng of goode gouernance,
With al other vertues of god sought ;
Than ye shal acheue al in assurance ;
Otherwise your werkys gone to mischance. 47
Al thyngis begonne wele & godly ment
Comyn to goode ende *wit*/oute repent. 49

Cauete ab eis qui non gubernant se *veritate*, sed
tamen audiunt eam & non operantur per illam. Et non
paretis Laqueos vt noceatis hominibus nec conemini ad
dampnificandum eos nam ista est res que non abscon-
detur que licet non cognoscatur a principio cognoscetur
finaliter ; hec Hermes.

(8)

Beware of
evil livers.

Beware of theim that lyve not truly, 50
In iuste gouernance & operaciõ ;
And noyes no man ne hurte hym wilfully ;

For thaugh ther be no demonstracion

At begynnynge by nominacion,

54

The ende shall shewe euery thinge as it is,

Truly iustly, or els falsly iwys.

56

The end
shows what
everything is.

Infelix in hoc mundo & malus¹ est qui caret sensu
Sapiencia & doctrina ; *hec Hermes.*

(9)

He may be clept wele an vnhappy man

57

That is² withouten wytte, wisdom and doctrine,

Withoute whiche no personne wele guide hym can.

Therefore euery man ought to do his peine,

The saide vertues to hau and opteine,

61

Principally suche as hau gouernance

To kepe them selfe & other from greuance.

63

Conuenit vt honores quemlibet iuxta condicionem
suam & ipsius discrecionem et iuxta sui scienciam pub-
licando honorem quem feceris ei vt populo manifesten-
tur bona merentes ; *hec Hermes.*

(10)

Eueri personne, cherissh ye & honoure

64

Aftur his merite & discrecion,

Publisshing to his connyng your fauour,

Causyng other to take direccion

To goode & blissed disposicion,

68

Coraging al people to take grete hede

To guide them wele, & to vertue them lede.

70

Honoranti fit honor. *Aristoteles.*

(11)

Worship euery man in his degre,

71

Lordis, knyghtes, Squiers and other men,

Some for thair goodnesse & benignite,

Some for manhode that men of them telleñ,

Some for grete wisdom that ye in them sene ;

75

So it shal rebounde to youre honour,

Causynge you to stande in men-is fauour.

77

¹ MS. malio.

² MS. it.

Non infligas incontinente penam peccatori *sed* inter-
mittas¹ spacium ad exculpandum : *hec Hermes.*

(12)

Don't be too
hasty to
punish.

Set you neuer to hasty to corre[c]te, 78

Or punnish a-noon eueri trespassour,

But *with* leisour theim do protecte,

Til ye haue of the trouthe better savour.

Then ye procede after the clamour 82

Iustly, truly as the case requirethe,

Punishyng hym that falsely conspireth. 84

Quando rex non potest exprimere suas cupiditates,
qualiter potest cupiditates reprimere aliorum; et qui
non potest suos defectus proprios reprimere non poterit
suum reprimere populum a se distantes. Ergo decet
Regem incipere dominare sibi deinde intendere dominio
aliorum; *hec Hermes.*

(13)

You can't
stop covet-
ousness in
others, unless
you suppress
it first in
yourself.

Howe shold a kynge that can nat wel repress 85

His owne couetise, in his owne persone,

Other men is couetise suppress,

That ben many, and selfe but a-lone.

Yef ye wol remedie this mater sone, 89

Ye must pure youre selfe fyrst *withoute* blame,

And than procede to youre glorious fame. 91

Te non rectificato prius tuum populum rectificare non
potes, nec gubernare ipsum poteris te errante, / nam
qualiter poterit cecus alium ducere pauper ditare alium,
Inhonoratus seu honore carens aliquem honorabit &
debilis qualiter poterit suis viribus debilem confortare?
Certe numquam poterit aliquis alios dirigere² nisi qui
sciat & dirigat principaliter seipsum. Igitur si im-
mundicias aliorum volueris abstergere primo cor tuum
illis abstergas eo quod anima tua existente immunda,
non poteris alium expiare nisi agere velis vt medicus
qui a morbo quo periuntur curare nititur alium, et seip-
sum ab eodem curare non potest; *hec Aristoteles.*

¹ MS. intermittere.

² MS. diligere.

(14)

A principale note / and direction	92	If you want to check vice in subjects, see that you've none yourself.
To gouverne youre soubgettis,		
To euery vice making obieccion,		
Looke that the same be not in you, Iwis,		
How may youre self correcte that is amys,	96	
And the same be founde in your personne ?		
Reule youre selfe first and than al other sone.	98	

In vetendo vt non debet dominio Inuidia oritur. Inuidia mendacium prouenit, mendacio odium, odio, vero, iniusticia nascitur, iniusticia, inimicia erumpit, inimicia bellum, bello lex perit, et heredita[tes] perduntur et in vetendo vt debetur vero dominio veritas procreatur, veritate procedit iusticia et iusticia amor pululatur. Amore¹ vero dona procedunt et tutela cum quibus lex manutenetur et mundus populis adaugetur. Aristoteles.

(15)

A prince to misuse his owne Auctorite,	99	
Grete inconueniencis sewe ² therbi,		
Grete mischeif et (<i>sic</i>) muche enormite,		
Many recuperable treuly.		
He that vsith his power Rightfully,	103	The just Ruler shall prosper.
Shal prospeire in his vertuous levyng,		
To his famous honnour & grete preisyng.	105	

Quomodo adquiruntur amici? honorando eos cum presentes fuerint & benefaciendo eis & commendando eos cum fuerint absentes; hec Zelon.

(16)

By thre meanes ye may Freindes purchase :	106	Three ways to get Friends.
Firste, when they be present, do theim honour;		
And do wele vnto theim in euery case ;		
When thei be absent, prayse them with fauour.		
This ye aught to do your peine & labour,	110	
The higher that ye be in high estate,		
Obserue ye this if ye be fortunate.	112	

¹ MS. Amor.

² ensue, follow.

Qui est bonorum morum, est bone vite & secure, & homines diligunt eum; et qui est malorum morum, est male vite, & fugiunt eum homines; hec Socrates.

(17)

All folk love
well-mannerd
people.

Wele manered people bene of goode lif, 113

And al folk theim loven for thair goodenesse.

Euel named bene often in striff,

And men fle theim for thair vnthriftynesse.

Thus ye may eschewe many a distresse 117

Taccompaignie you with folk vertuous,

And avoide from you people vicious. 119

Qui dominatur hominibus necesse habet habere memoriam semper trium. Primum est gentis plurime que subest ei. Secundum est quia licet sint sub suo dominio liberi sunt & non serui. Tertium est quod sua dominacio durare non potest nisi modico tempore; hec Hermes.

(18)

Three things
for a lord to
bear in mind.

A lorde aught to hau thre thinges in mynde, 120

First, numbere of folk in his governance.

Seconde, that they be free, nat bonde in kynde.

The thirde that he hathe no sad assurance

Of his lordeship in longe contynuaunce. 124

So ye may Reuolue in cogitacion

That here ther is no longe habitacion. 126

Sciat's quod populus obedit benefacienti sibi, nec potest accidere Regno bene nisi quum benefacias populo; nam quum populus¹ carebit eo erit dominus sui tamen; hec Hermes.

(19)

Folk obey
those who do
them good.

The people haue a goode condicion, 127

To yeue to theire goode doer obesance;

Take this for a trewe erudicion,

The roiaulme may neuer be in assurance,

Bot folk bene wele doon-to without distance. 131

Kepe them laufully in peas & in rest,

This² they shall obey youre highnesse most best.

¹ MS. *dominus*; but the English version runs, "For when the people is gone, the prince abideth lord of himself alonlie."

² This = thus.

Non egrediatur ex ore vestro Indignacionis tempore
verbum turpe, *quia* hec est Res dehonestans, et ducens
ad penam; *hec* Hermes.

(20)

In any tyme of Indignacion,	134	Never use foul or angry rebukes.
Or in other reason of displeasance,		
Withowte al other excusacion		
Tuche not of fowle rebukynge speche vtterance,		
Nor of no maner vengeable semblance.	138	
But rather attende <i>with</i> mansuetude		
Tamende folk, than to fere ¹ <i>with</i> wordes rude.	140	

Melius & nobilius in hoc mundo est bona fama & in
alio mundo exclusio a pena. Valencius est tacere *quam*
loqui cum ignorante & solitudinem querere *quam* iungere
se malis. Sapiencia *adquiritur* humilitas bona voluntas
pietas & *privacio peccatorum*; *hec* Hermes.

(21)

The best thinge in al this wide world is this,	141	A good report is the best thing in this wide world.
For to be renouned in blessed fame.		
Who wol this haue, must be wytty & wise;		
By vnthriftynesse, men lesen theire name.		
Speke not to folis that bene in diffame;	145	
Stablishe you in your hert to grete wisdom,		
Withoute whiche lost may be a grete kyngdam.		

Qualis sit sensus ostendit eloquium; *hec* logmon.
Et ex habundancia cordis os loquitur; *hec* Omerus.
Et os ostendit quod iacet² in corde; *hec* Socrates.

(22)

To be of to myche speche is a grete vice;	148	Much talking is a great vice.
To be of to litle speche is Fooleship.		
Ches ³ therefore þe best if ye wolbe wise,		
Bestowyng your wordes to your worshiþ		
Truly, wisely longyng to your lordeship.	152	
Suche as people bene, suche is thair vsance,		
After thair hertes þei make thair vttrance.	154	

¹ frighten.
ASHBY.

² MS. iacit.

³ MS. Thes.

Tribus de causis honorantur Reges, ex legum Institutione bonarum, ex bonis Regionibus conquerendis et ex desertarum populatione terrarum; hec Aristotiles.

(23)

A king gains honour—
1. by good laws; 2. conquering lands; 3. peopling deserts.

By thre thinges is honnoured a kynge, 155
Fyrste for makynge of lawe acceptable,
Seconde for many landes conqueryng,
The thirde to make desertis habitable,
With myche people pere to couenable; 159
Thus a goode kynge is taken as he is,
And renounned here, and in heuyn blisse. 161

Opera hominum non ad vnguem discucias, quia cum homines non possunt erroribus omnino excludi si multum examinentur et districte confundetur tua discrecio; igitur a aliquibus eorum auertendi sunt oculi, ad indulgendum eisdem. Hiis enim penes te existentibus corda diriguntur ipsorum & procedent ad melius facta tua. Aristoteles.

(24)

Don't blame folk too much.

Blame never people to the vtterest, 162
Ner never examine thaim to straitly.
Withowte blame or errorr is not the best;
Soumtyme ye must forgeue graciously,
And thus ye shall wynne hertes stedfastly. 166
Euery man-is traspasse be not lyke;
Considre them wele as man polletyke. 168

Forgive sometimes.

Ignorancia hominis tribus causis cognoscitur. In non habendo cogitatum in rectificatione sui ipsius, & non repugnando suis cupiditatibus, et gubernando se consilio sue consortis in eo quod scit & quod nescit; hec Socrates.

(25)

A man's ignorance is shown by—
1. not correcting himself; 2. not hating covetousness; 3. following his wife's advice.

By thre thinges a man-is ignorance 169
Ys knowen, hymselfe not rectifie,
To couetise to haue no repugnance,
Bi his wiffe his counsell hym to fortifie:
Thise thre thinges no man may Iustifie. 173
Therefore take goode hede and sad attendance
To eschewe the mischeif of this dance. 175

Decet regem cognoscere adherentes sibi quorum quemlibet statuatur suo loco iuxta cuiuscumque discrecionem Sapienciam et felicitatem, providens unicuique iuxta exigenciam meritorum; nec sint talia dona que non acceptentur nec placeant; hec Hermes.

(26)

A kynge sholde knowe al his owne servantes,	176	A king must know his servante,
Their rule, ther gidyng and condicion;		
And to eueriche of theim make his grauntes,		and reward them accord-
Aftair their wisdam & discrecion		ing to their deserts.
To their merites make prouision,	180	
In eueryche degree mete to their desert;		
Acceptable & plesant in thair hert.	182	

Hillaritas est intelligendum signum & e contra; hec Hermes.

(27)

To dissimile, sum men holde a wisdam,	183	Don't dissimulate,
And it may be in some herd distresse,		except under necessity.
But for the moste in euery kyngdam,		
Suche as ye be by your chere expresse,		
Either in hate or in loue showe thexcesse.	187	
And so men shall knowe you bi countenaunce		
How men shall guide theimself to your plesance.		

Decet hominem non odire nec offendere illum qui eum offendit; immo bene faciat & mitiget motus & verba eius; hec hermes.

(28)

If your servauntes displea (<i>sic</i>) your highnesse,	190	If folk displease you,
As euery man is nat in that seurte		
To guide hym perfetely in stedfastnesse,		
Yet showe hym louely your benygnte		be gracious to them.
Withoute hatefull wrathe of your dignite.	194	
A Soubget may nat bere your displeasance		
But your grace be showed to your grevaunce.	196	

Quando errabit amicus penes te non recedas ab eius amicitia donec remaneat ad in eo quo (*sic*) ipsum videris posse Rectificari; hec Aristoteles.

(29)

It a friend offends you,	If ye haue any friende in your Favour,	197
	Thaugh he erre or do to you displeasance,	
don't make too much fuss about it.	Make not of his defeaute to meche clamour	
	While he hathe any power or substance	
	To rectifie his defeaute or greuance,	201
	Puttyng hym in his aquital & peyne	
	To aveange hym, ye muste your self refreyne.	203

Rex sapiens imperat cum mansuetudine & placabilitate; quod non imperat displicitate & superbia & perpere¹ cum bonis propter illud quod putat facere iusticiam rectam et equam; hec hermes.

(30)

Be meek and kind to all.	Obserue mekenesse in youre maundement	204
	With al benignite and mansuetude,	
	Takyng this goode blessing aduertisement,	
	Neuer in displeasent consuetude,	
Don't use rude words to good folk.	Ne with rigorous wordes, ne with rude,	208
	Yeue no charge ayenst goode people, namely	
	While ye wot Iustifie them equally.	210

Si Rex aggregavit thesaurum & non expenderit illum ubi conuenerit, aut perdet illum aut Regnum; hec hermes.

(31)

Unless you spend your treasure well,	If ye make of tresour aggregacion	211
	By any maner meanes possible,	
	To youre estate & nominacion	
	But thexpense therof be incorrigible,	
	Conueniently to men visible	215
you'll lose it or your realm.	Bestowed, either loste is the tresour,	
	Or elles the Roiaulme bi men is clamour.	217

Duo sunt laudabilia & bona, lex & Sapiencia, quia lege cohibemur a peccatis et Sapiencia adquiremus cunctas bonitates; Rex est bonus qui non permittit vnum alium offendere; hec Aristoteles.

(32)

Law and Wisdom are two good things.	Two thinges be right goode and commendable,	218
	That bene, Lawe & Wisdam in temprance.	

¹ MS. *proprie*.

Lawe constreineth folk from offence culpable,
 And wisdam guideth al goode assurance.
 Al thise two thynges kepith in substance, 222
 And rectifie iche man in his degree,
 That noon hurt oper by Iniquite. 224

Non rideas multum, nec irascaris, *quia* ista sunt duo
 opera fatuitatis. *Aristoteles.*

(33)

Two things bene signe of grete foleship, 225
 The toon is laugh myche in compaigni
 The tother is to wax wrothe in shenship,
 Thise two bene the vices of grete folie
 Causyng many other to multiplie. 229
 Therefore guide *your* selfe in suche blessednesse
 That the people may Ioy of your hignesse. 231

Too much
 laughing and
 too much
 wrath are
 signe of
 Folly.

Decet Regem ad sua seruicia sucepere quem prius
 quam regnaret bonum et fidelem cognouit. Cum Rex
 postquam regnauerit non valet eos bene cognoscere *quia*
 omnes ei postmodum adulantur & honorantur eundem ;
 hec Socrates.

(34)

A kyng sholde take of his olde acquaintance, 232
 His familer seruauntes vertuous,
 That he knewe before his Regne of Substance,
 Wele disposed, trewe, not malicious.
 When he reigneth, eche man wolbe Ioyous 236
 To glose hym, to please hym *with* al circumstance :
 Harde it were to knowe than their variance. 238

A king
 should em-
 ploy old
 servants
 whom he
 proved before
 he reigned.

Qui reputat omnes Homines equaliter, Amicos habere
 non potest ; hec Socrates.

(35)

Oon thing I wolde aduertise your hignesse, 239
 Take not euery mañ in oon qualite :
 Oon is wise and a nother in lewdenesse,
 Sum be in welth, sum in aduersite,
 Sum be mery and sum in nycyte ; ¹ [folly] 243
 Who that cannat disseure wise from bad
 Shal haue no verrey freendes þat be sad. 245

Don't think
 every man is
 the same,
 (some are
 wise ; some,
 fools) or
 you'll have
 no true
 friends.

Qui gubernat bene seipsum, expedit esse gubernator ;
hec Plato.

(36)

A good
Governor is
he who can
rule himself.

In this wise ye shul knowe a gouernour 246

Hable to reule & guide in euery place,

That can be in hym self a goode myrroure,

Guidyng hym selfe aftur oure lordes grace,

Shewyng euer a playne & a trewe face. 250

He that can not his owne *personne* gouerne,

How shuld he other folkes therin lerne? 252

Tribus de causis dolet homo, de diuite qui venit ad
paupertatem, de honorabili qui dispeccionem incurrit,
& de sapiente quem ignorans derisit ; hec Plato.

(37)

Three thinge
to grieve a
man.

Of thre thinges a man may be heuy : 253

Riche man for to come to pouerte ; (1)

A worshipful man in dispite reuly ;¹ (2)

A wiseman,² of the ignorant to be (3)

Scorned or mocked, þat folk may it se. 257

So this world is not certeine ne stable,

But whirlyng a bowte and mutable. 259

Non expectes merentibus benefacere quousque requi-
rat illud, *sed* eis benefacias a tempore ; hec Plato.

(38)

If a man has
deserued re-
ward, give
it him at
once, before
he asks for it.

If any man haue deserued rewarde 260

For his meritis & goode gouernance,

In his hasty recompense be toward,

Competently betyme by your puissance,

Er it be askad withoute daleance, 264

And by your selfe lete it be doon frely :

That shal be best, and the more price sette by. 266

Non irascaris subito, *quia* si *facere* consueueris do-
minabitur tibi Ira. Cum posse habes vites Iram que
non permittet rei inspicere finem ; hec Plato.

(39)

Don't get
angry sud-
denly.

I counsell, be nat sodenly wrathfull : 267

And ye be accustomed so to do,

And ofte displeased & also Ireful,

¹ ruefully.

² MS. A wiseman man.

It shal ouercome you when ye wold nat so,
 That ye may not tempre your self therfro. 271
 Therefore guide youreself in suche pacience,
 That wrath ouercome you nat for negligence. 273

Be patient.

Si volueris scire naturam alicuius super aliquo, con-
 sulas eum, et ex hoc cognosces suam iniquitatem vel
 equitatem, & suam bonitatem vel maliciam; hec Plato.

(40)

Yef ye wol knowe euery man is nature, 274
 Wit, purpos, entente and condicion,
 Counseil with hym of sum thyng in grete Cure;
 Anoon ye shall knowe his entencion
 Of goode or Il his disposicioñ, 278
 And whether he be set to equite,
 Or ellis to false inquite. 280

To know a
 man's nature,
 consult him
 on a matter
 of import-
 ance.

Scias quod inter dei dona, Sapiencia excellencior est.
 Dilige sapienciam, et audias sapientes, et obedias deo;
 hec Plato.

(41)

Of al the yeffes that euer god made 281
 Wisedam is the most excellent by name,
 By whiche vertue wol encrece and not fade,
 And most is enchaunced worship & fame,
 And most eschewith vices & eke blame, 285
 And bryngith a man best to goddes plesance,
 And kepith best in worldly assurance. 287

Wisdom is
 the best gift
 that God
 made.

Aduersarium tuum contra te machinantem, nitaris ad
 equita[te]m reducere, potius quam procurare vindictam;
 nam vindicta est utrique dampnosa, & preseruans equi-
 tas utilis est vtrique; hec Plato.

(42)

Be neuer disposed to grete vengeance, 288
 Yf ye may other wise do by Iustice,
 But entrete folkes to obedience,
 By meke & gentil wordes in feir guise.
 Thus men shalbe wonnen to your seruice. 292
 Vengeance is nat often prophitable,
 But the contrary is commendable. 294

Don't long
 for Venge-
 ance.

Win folk by
 gentleness.

Reduc homines ad equitatem suauiter; al[i]oquin
eris in labore & pugna cum eis; *hec Plato.*

(43)

Use gentle- ness first;	Reduce your subgettes to equite,	295
	Firste swetely and by meanes Resonable;	
	Yf thei wol rest in their inquite,	
then, force.	Compelle them bi vigour couenable,	
	Fyghtyng a-yenst them til they be stable,	299
	Kepyng your self ever in trewe iustice,	
	And doubte not your entente thei shal accompliss.	

*Qui non mansuescit vel acquiescit castigacione blanda,
fac eum mansuefieri correpcione turpi vel aspera; hec
Hermes.*

(44)

If a man won't yield to persua- sion, punish him sharply.	Yf ye can not brynge a man by mekenesse,	302
	By swete glosyng wordes and feire langage,	
	To the entente of your noble highnesse,	
	Correcte him sharpely with rigorous rage,	
	To his chastysment and ferful damage;	306
	For who that wol nat be feire entre[te]d,	
	Must be foule & rigorously threted.	308

*Noli seruire ab aliquo de eo quod non est a natura
sibi licet debite teneatur, quia plurimum tecum turba-
bitur, cum labor[ar]e oporteat in faciendo eo ad quod
non est aptus; hec Plato.*

(45)

Let folk serve you according to their nature.	Considre ye euery man-is nature,	309
	A[nd] aftur their oune disposicion,	
	Receyve theire seruice & put them in crure ¹ (<i>sic</i>),	
	Acordyng as shal be expedicion	
	To bothe parties in admission.	314
	To chose a man nat apte to youre seruice,	
	How shold he your ful pleasure to accomple?	

*Non tuearis illum qui per te defendi intendit in eo
per quod tua bonitas minuatur vel minus apprecieris.
Propterea ymmo in aliis rebus promoneas & iuues eun-
dem; hec Plato.*

¹ ? for "cure."

(46)

- Protecte ne defende no man by your myght, 316 Don't protect
That by you to holpyn attendith, wrong-doers,
That shold mynyssh your goodenesse or ellis right,
For any pite that he pretendith.
Resonable wisdom god you sendeth 320
To disceure right from wronge prudently ;
Therefore support never wronge wyttyngly. 322

Modicum non reputes vnum Inimicum habere, quia malum magis quam cogites tibi poterit oriri ab eo. Res que est contra naturam, vires habet in suo inicio forciores, et res naturalis forciores suo fine ; hec Plato.

(47)

- Repute neuer oon enemye litel, 323 Never think
For he may hurt you more bi his malice a foe too
Then ye wolde wene þat a wreche & fykel small.
Might greue or compasse for to accom[pl]ice.
In-disposed¹ men myche hurt can deuise. 327
Of youre enemye take goode attendance
þat he hynde² you nat by his greuance. 329

Non est conueniens prauorum dominium, quia licet bonum videatur aliquo tempore, ad malum tamen deuenit finem ; hec Plato.

(48)

- Lordeship of Shrewes is nat accordant 330 The rule of
Ne conuenient to be cherished ; Shrewes is an
Thaugh at sum tymes it semith plesant, evil.
Euyl thinge at eend is perished,
And comyth to nought & is vanyshed, 334
Where goo[d]nesse abideth in assurance,
And evel is reward with myschance. 336

Magis detrime[n]tum quod regnum habere potest, est propter elatos corde habentes meliorem quam meruerunt statum ; nam alios se meliores despiciunt, et tali modo ordinacio Regis peruertitur et turbatur ; hec Plato.

¹ ? a genuine word, or for 'ill-disposed.' See 'wele-disposed,' 67/967, 75/710.

² hinder.

(49)

Pride is the
greatest
harm to a
realm.

Of al the detrimentis, hurtis & hyndrance 337
 That may betide to a Roiaulme, is pride
 To be enchaunced to grete gouernance
 A-yenst desert, and other put aside.
 The better he wold euer ouer-ride, 341
 And peruerte al the kynges ordenaunce,
 And auenture it in great distourblance. 343

*Saluus est qui seruit Regibus in fidelitate, & cum
 pietate populo; nec status in quo est decipit eum, nec
 propter bonum quod possidet, nec propter malum
 aliquatenus desperat quo grauatur; hec Plato.*

(50)

He who
shows pity,

He is seure and saufe that seruith kynges, 344
 In fidelite shewyng grete pite
 To al people in his doinges.

is lovd every-
where.

His estate shal come to prosperite,
 Whether he be in welthe or aduersite. 348
 Lerne this lesson, to be right piteuous,
 And ye shul come to loue in euery house. 350

*Consulas in negociis equalem tibi, quia ipse maxime
 intelligit quod opus est tibi; hec Plato.*

(51)

Take counsel
of your
equals.

Aske counseil of a man to you equale, 351
 In your grete nedys and meche besynesse.
 He can yeve you best counseil & moost formal;
 He knowethe what longeth to your prowesse,
 To your estate, honnour & noblenesse. 355
 Suche lessons haue otherwhile in mynde,
 In whiche wisdam & profyt ye shul fynde. 357

*Moderata verecundia facit hominem omitti quod non
 competit sibi; nimis superflua facit omitti quod competit
 sibi, sed diminuta et modica, ad quod non competit
 cogit incedi; hec Plato.*

(52)

Modesty is
helpful.

A moderate shame makith men to leve 358
 Many shameful thinges & vnfytyng;

Ouer moche shame makith men to bileve		Don't be too shamefast.
To leve that thing þat were to hym fyttyng.		
Goode discrecion take to youre lernyng,	362	
What is to [be] lefte & what to be doon,		
And guide you aftur goode discrecion.	364	

Non vtaris operibus cum verba sufficient; hec Plato.

(53)

Use neuer for to execute in dede,	365	Don't act, when a word is enough.
Where ye may haue deue execucion		
Bi wordes, and al folkes iustly lede.		
What nedith Rigour in submission		
Of hym amending his transgression ?	369	
He that may reule wele bi benignite,		
Leue Rigour, or in vnrest shal he be.	371	

Res regi prohibita censetur ebrietas. Quia Rex regni sit custos : quam turpe erit ipsum sui custodia indigere. Inter Reges est felix ille, in quo dominium predecessorum dirigitur ; & infelix est ille, in quo ipsum subditur & priuatur ; hec Plato.

(54)

That king is ful blessed & happy	372	The king is happy who doesn't mis- rule and get drunk.
That can kepe hym from mysreule & dronkship,		
And directe his leuelode profitably,		
Encreasyng his heritage and lordeship.		
What dishonour is to hym, & shenship,	376	
That mysguideth his liuelode & lesith, ¹		
And al his reuenues mysvseth !	378	

Non te intromittas ad aliquid faciendum quousque sensus prouiderit illud delectabiliter faciendum ; hec Plato.

(55)

Neuer entremete you of ertly thinge	379	Don't begin till you've secured a good ending.
Til your wise wytt haue provided before		
How it may be doon to a goode endyng.		
Than accomplishe it with hert more & more.		
He that dothe nat soo, is lewde & a poore.	383	
A thing foreseien is light texecute.		
Unauised men, foles bene repute.	385	

¹ loseth.

Oportet iudicem non rigidum esse sermone contra
malefici patratores, quia si non se haberet hoc modo
abuteretur auctoritate scensoris; hec Plato.

(56)

Judges
should not
speak too
savagely to
ill-doers.

A Iuge shold not be in worde rigorous 386

A-yenst malefactours in eny wise.

He is to þat power contrarious,

If he any boistorous worde deuise;

But in gentil and most piteous guise 390

He must attempre wele his Iugement,

That no bousterous Rigour þere be ment. 392

Qualis Rex, talis populus. Cupiditates & hominum
voluntates reperiuntur iuxta Regum cupiditates & vo-
luntates ipsorum; hec Plato.

(57)

Like king,
like folk;

Suche as the kynge is, suche bene al other, 393

Bothe in wille & also in couetise;

The toon may not be withoute the tother;

For the kynge hathe the charge theim to supprise,

That wolde surmonte, or in vices arise. 397

The kyng may make his people as hym liste,

bad or good.

Either evil or vertuous & iust. 399

Quid est quo cognoscitur iustus? Ex eo quod non
agat aliquid dampnosum alicui, nec loquitur mendacium
ob sui profectum; hec Plato.

(58)

A just man
harms no
one, and lies
not for gain.

A Iuste man shalbe knowen in this wise, 400

To do no man Iniuri wilfully,

Ner ly not for his profett in suche guise

That it shuld harme any man skilfully.

Thus euery man sholde lyve rightfully, 404

And euer to haue God before his face,

By the whiche he shal Ioy & blisse purchase. 406

Si Rex omittit inuest[ig]are populi sui facta milicie
sue & inimicorum, non vno die securus de regno suo;
hec Hermes.

(59)

- Yf a king serche nat the condicioñ 407 Unless a king
Of his people, knygt[h]ode, & enemy, finds out his
And al thair dedes bi discrecioñ, folks' state,
He may nat be sure of his regne treuly, he can't be
Not oon day, but he attende prudently 411 sure of his
With circumspecioñ and gouernance reign for a
To put al thise thinges in assurance. 413 day;

Quam bene est populo, cuius Rex est bone discrecionis
& boni consilii, et sapiens in scienciis; & quam male
est ipsi quum ad eo predictorum deficit ei! hec Hermes.

(60)

- How goode & blissed is that Region 414 How blest is
That haue a king wise, discrete, & witty the land that
Bothe in science & circumspection, has a wise
That can guide al his soubgettes seurely; king!
And if he be the contrary treuly, 418
Al gothe at¹ hauoke and mys gouernance,
And the Roiaulme diuided & in distance. 420

Quando Rex despiciet *aliquid* modicum de quo facere
debet, augebitur illud, sicut debilis infirmitas corporis,
cui non occurritur cum medicina, magnificabitur, &
totum corpus molestabit; hec Hermes.

(61)

- That king that reputeth that he shold do 421 If the king
For litil or nought, It shal multiplie neglects a
As a litil sykenesse dothe in man; so small ill, it
Where first *with* litil he might modifie, will grow like
And *with* litle labour it rectifie; 425 disease in a
For of a litle sparkel a grete fyre body.
Comyth, displeasaunt to many a sire. 427

Interest regis informare filium scienciis qualiter suum
Regnum conseruet, et qualiter sit rectus in populo suo,
et qualiter dirigat miliciam suam; nec permittit eum
multum vti venacione nec aliis vagac[i]o[n]ibus; & in-
struat eum loqui composite, & vitare faciat vanitates;
hec Hermes.

¹ MS. As gothe &. Mr. H. Bradley suggests 'Al gothe at'
as a possible emendation.

(62)

A king's son
should rule
with know-
ledge, do
justice,

and not hunt
too much.

A king sholde enfourme his sone in this wise, 428
With science to conserue his Region,
 And to be rightful to folk in goode guise ;
 Knyght-hode to put in goode direccion ;
 To to moche huntynge haue none intencioñ, 432
 Ner to wanderinges, ne to vanite ;
 And to speke ornatly *with* equite. 434

Interest Regis quod sua beneficia in bonis viris apar-
 eant, et in hiis qui scire intuentur¹ vt ob hoc ad predicta
 melius mutantur ; hec Hermes.

(63)

A king
should help
virtuous folk.

It longithe to a king For to auance 435
 And to do wele to goode men & vertuous,
 And thei shal wille wele his profit & assurance ;
 Where misgoverned men and vicious,
 And delicate men and delicious, 439
 Wol tendre thair owne proper volunte,
 Hauyng no regard to other bounte. 441

Interest Regis, cum vult sibi seruire ab aliquo de suo
 ministerio, scire prius mores ipsius & qualiter se guber-
 net, & domum suam et socios. & si percepit eum esse
 bonorum morum, et gubernatorem status sui, & obserua-
 torem legis, & tollere² pacienter qui contingunt sinistros
 euentus, faciat sibi seruire ; si non, de[te]stetur eum ;
 hec Hermes.

(64)

A king
should take
as servants,
only those
whose life he
knows to be
good.

A kynge sholde take seruantes famulere ; 442
 First knowe their maners & thair gouernance,
 How thay reulen their howse *without* dere,
 And to thair feliship in assurance,
 Yf thei be wele named in substance, 446
 Wele demeaned, & of lawe a keper,
 Patient, take thaim for feithful louer. 448

Purum Animum diligentem te dilige, meliorem enim
 fratre ex patre et matre optante mortem tuam vt here-
 ditet bona tua. Hec Hermes.

¹ MS. intuitur.² MS. tolleret.

(65)

Yf ye finde a pure freinde, Louyng and sure,	449	Cherish a true Friend
Constant, wele-willed and beneuolent,		
And eke stedfastly a-bide and endure,		
And euer his actes to you wele ment,		
Accordyng to your pleasure and entent,	453	
Do cheriash hym better than your brother,		better than a Brother.
So that he excelle in loue al other.	455	

Qui deficit in eo quod tenetur Creatori suo, quanto
magis deficit in omnibus aliis bonis operibus. Hec
Hermes.

(66)

He that lackythe for to do his dуетie	456	He who does not his duty to Jesus,
To al myghti Iesu, oure creatour,		
In al tymes of his necessite,		
And displeasith ofte owre Sauour,		
Standyng owte of goddes loue & fauour,	460	
Must nedis lakke myche more oper goode werke,		will lack other good works.
Wytnessyng hermes, the noble, goode clerke.	462	

In multum dormiendo non est profectus sed damp-
num. Assuesce igitur benefacere nocte et die, ad hoc
quod medium vite tue in ocium non expendas.

(67)

To slepe miche, is no profytt ne auaile,	463	Too much sleep is hurtful.
But hurte, damage and derogacion.		
Therfor, for remedie and acquitaile,		
Accustome you bi goode probacioñ		Do good constantly,
For to do wele withoute mutacion,	467	
That the myddyl of your liffe be not spent		so that your life may not be wasted.
In ydelnesse, ne in vnthrifte myswent.	469	

Beatus est ille Rex qui mutat suas leges in melius ;
et melior & nobilior est Rex qui in regno suo commutat
legem malam propter bonam ; hec Hermes.

(68)

That kynge is blissed and honourable	470	The Im- prover of Laws is blest ;
That chaungeth his lawes for the better,		

In goode actes & statutes laudable,
 By the whiche¹ whiche (*sic*) he is gretter & gretter,
 That can of Injury be a letter,² 474
 Into his glorious fame Renommed,
 So often that it may not be sommed. 476

(69)

In al your noblay and prosperite, 477
 In your worshipful riches & blessed name,
 Kepe ye thre thinges for your moost seurete—
 Goode conscience and vnblemysshed fame,
 By the whiche ye shul be kepte from grete grame;
 And from al dishonour and vice coarted,³
 And to grete worship pere-by exalted. 483

hec Ouidius.

Dic bona de amico tuo cui vis occurrere; eo quod
 initium amoris est benedicere, et Inicium odii maledi-
 cere; *hec Socrates.*

(70)

Speak well of your Friend,
 and he'll love you.
 Say goode of your freinde in al freenly wise. 484
 The begynnnyng of loue is to say wele;
 The begynnnyng of hate, *with* evil guise.
 Thus man-is tonge shewith swetnesse or felle.⁴
 Of al thinges the tonge berith the belle. 488
 The tonge breketh boon, though he be tendre,
 And shethe⁵ many men though he be slendre. 490

Maiores rectificatio est dirigere Regem elongare se a
 malis, ne mala que fiunt imputentur eidem; *hec*
Socrates.

(71)

The best rec-
 tification is to
 lead a king
 from evil.
 The most grettest Rectificacion 491
 Ys, from evel thinges to directe a kinge,
 Leest vnto hym fal Reprobacion
 By his euil doyng or mysguidyng.
 Meche people awayte vppon his reulyng: 495
 Yf it be goode, people greetly reioise;
 Yf he be euel, for suche thei wol hym noyse. 497

¹ ? text corrupt; needs 'But he is the gretter' &c.² hinderer ³ forced ⁴ cruel ⁵ shoots (? sleeth, slays).

Rex est uelud est magnus fluuius, nascens de paruo ;
vnde, si dulcis est, dulces sunt omnes parui ; et si
salsus, omnes erunt salsi ; hec Plato.

(72)

The king is a grete and a myghti Floode, Ascended and comen of many smale.	498	The King is like a mighty River.
Yf the floode be swete, douce, fresshe & goode, Of suche sauour & Fresshnesse bene the vale.		If he is sweet, his subjects are too ;
If it be salte, of suche taste withoute tale Bene the tother, by al maner nature.	502	If salt, so are they.
As the kyng is, suche bene al in his cure.	504	

Non iudices priusquam vtrosque audias contenden-
tes ; hec Plato.

(73)

In any striff, make neuer iugement Til ye haue herde bothe parties wisely,	505	Don't judge till you've heard both sides.
Leest after ye haue cause to repente, For lack of Foresight and serching treuly.		
A kynges worde muste nedys stand iustly ; Therefore in al thing be wele approved,	509	
That nought eschape, digne to be reprocued.	511	

Cum habueris amicum, expedit quod sis suimet Ami-
cus ; nec expedit quod sis inimicus inimiçi ipsius ; hec
Plato.

(74)

If ye haue a frende, be frendly to his ; If ye haue an enemy comberous,	512	Be a friend to your Friend's friends ; and don't be a foe to your foes.
Ye aught nat to be his enemy I-wis, But euer in charite vertuous.		
Thus ye may betuyxe bothe be Ioyous, And set youre selfe in quiete & Rest ;	516	
And thus ye may demene you moost surest.	518	

Si pius es, non cum ea pietate que conuertatur in
dampnum. Et penam merentibus inferre non differas ;
et ad roborandam Legem labora, quia in ea domini
timor constat. *Aristoteles.*

(75)

Don't let
your Pity
turn into
harm.

If ye be disposed to grete pite, 519

Lete not that into harme be conuerted,
Ner differred peine to theim that worthy be
To be punisshed in vice peruerted.

The fear of
God consists
in keeping
the Law.

Ner lete nat your lawes be subuerted, 523

But theim mayntene and sustene rightfully,
In whiche the drede of god standith iustely. 525

Debiliorem ex inimicis tuis, forciolem te reputas, eo
modo requirens tuam miliciam,¹ velud qui ex magnis
causis emergentibus egens ad sui tutelam Requirit ean-
dem; *hec Aristoteles.*

(76)

Think your
least Foe
stronger than
yourself;

Youre leest enemy, Repute ye strenger 526

Than your selfe in his fals Iniquite,
Suppressyng hym, leest he a-bide lenger
in his feruein malice and subteltee;

Puttyng your personne euer in seurte; 530

and keep him
under your
foot.

And kepe your enemy vnder your fote;

To be in rest, *pere* is noon other boote. 532

*Si sapiens Rex fieri volueris, ad Rudos & inscios non
auertas, Sed ad illos qui sapientia te transcendunt; hec
Asseron.*

(77)

The Wise
King must
keep clear
of Fools,

If a kynge wol be wytty and eke wise, 533

He muste abstene from Rude & Unkunnyng,
And al suche vnthrifty folkys despise,

and draw to
the Wise.

To th[e] moost wytty & wisest drawyng,
By whome he may be in wisdom lernyng. 537

Right as a king is grettest in noblenesse,
So is wisdom moost best to his hignesse. 539

Mundus² non est perpetuus; ergo, cum poteritis bene
facere, non differatis nitentes ad habendam famam
bonam; *hec ypocras.*

(78)

The world
won't last.
So do good
at once.

The worlde is [not] in perpetuite, 540

Therefore, for to do wele, make no delay;

¹ MS. maliciam.

² MS. Mundus.

And if ye wolbe in felicitye,

Put you in payne and deuour

To be in blissed fame while that ye may. 544

It is a comon sawe, he that doth wele,

Shal haue it by goode lawe, Reason & skyle. 546

He who does
good, shall
get good.

Non sis dissipator sicut ignorans *quod habeat*; nec
sis *parcus* vt non fias seruus; *sed* in omnibus habeas
moderanciam, quia in omnibus utilis est mensura; hec
Pitogoras

(79)

Be nat in youre expenses ouer large, 547

Ne to sca[r]ce by maner of nygonship.¹

A goode mesure, kepe euer in your charge,

Worshipfully longyng to your lordeship,

Eschewyng al dishonour & shenship, 551

That your blessed name may spryng & florissli.

[. line omitted.] 553

Don't be a
spendthrift
or niggard,

but ever
moderate.

Ne sis suspiciosus; quia suspicio inter te & amicorum
quemcumque, amorem abscindit; hec Logmon.

(80).

Amonges many thinges, oon thing kepe, 554

Not to be ouer meche suspecious,

Ner compasse, ner wade therin ouer depe,

For that is a conceyte sedicious,

Bryngyng many a man right vertuous 558

To departe from the grete affection

That he was of by goode entencion. 560

Don't be too
suspicious,

or you'll lose
folk's love.

Amicus cognoscitur in necessitatibus, quia in gaudio
quilibet est amicus; hec Diogenes.

(81)

A Freende is knowen in necessite; 561

In Ioy, men may haue frendes plenteuous.

A man whan he is in felicitye,

To please hym, al men be right studious.

In aduersite, men be nat Ioyous 565

To be freendly, withoute he be right goode,

Wele disposed, and of natural bloode. 567

Need proves
Friends.

A Friend in
need shows
his worth.

¹ niggardliness.

- Regna perduntur propter quatuor. Quia si a Rege
 (1) necligantur Radices / et solummodo ad Ramorum guber-
 nacula intendatur, Regna perdiunt; & vt fortuitis atten-
 (2) datur fiduciis que expedirent omissis operibus Regna
 perduntur; et vt ad populacionem terre minime inten-
 (3) datur, Regna perduntur; & propter diuternitatem bello-
 (4) rum, Regna perduntur; hec Plato.

(82)

A land is lost
 by 4 things:
 1. attending
 to Youth, not
 Age; 2. Re-
 bellion;
 3. trust in
 Luck;
 4. want of
 care of
 People.

By foure things, loste is a Region : 568

Tattende to youthe, and not to men of Age,
 And daily batel by Rebellion,
 And truste to fortune / *with-owte* werke sage,
 And not tentende (thaugh he be high in sage) 572
 To the landes goode populacion.

Thise foure / bene a Roialmes is destruccion. 574

Tua beneficia bonis collata, Retribucionem expetunt,
 et impensa vili ad plura petenda inducunt; hec Plato.

(83)

Your gifts
 to good folk
 are repaid
 you: those
 to bad folk
 make them
 ask for more.

Your benefetis geuen to goode men, 575
 Asken daily grete retribucion.

That goode that is to euil folk geuen,
 Asken gretter multiplicaciõ;
 For thei take not in reputaciõ 579

No-tynge as goode, vertuous men wol do;
 Therefore goode men bithe (*sic*) appliable so. 581

Non oportet Regem in eum despicientem confidere,
 nec in avido¹ multum, nec in eo pro quo (*sic*) meruit
 pena[m] et commisit errorem, nec in illo quem dominio
 priuauit et bonis, nec in eo qui suo regimine passus est
 dampna, nec in eo qui amicitiam contraxit cum inimico;
 ymmo necesse est talibus nullam concedere potestatem;
 & si est possibile eorum carere suffragio in nullo eis
 incumbit; hec Asseron.

(84)

A King
 shouldn't
 trust one who
 despises him.

A kyng shulde neuer put his confidende 582

In any creature hym despisinge,
 Ner in a couetous man-is sentence,

¹ MS. opido, but the English versions have "in him that is
 covetous;" and the following phrase is not rendered.

Ner in a man erryng, peine deseruing,
 Ner in hym that hathe be of goode pruyung,¹ 586 Whom a King
 Ner in hym that is hurt for his trespasse, shouldn't
 Nor in hym that is in your enemyes grace. 588 trust.

Decet Regem studiosum siue sollicitum esse, Requirere
 suum Regnum et suum populum, sicut dominus orti
 suum Ortum requirit. & conuenit Regi quod sit primus
 ostendere leges pertinentes populo, in bonum exemplum
 populi; hec Pitagoras.

(85)

A kynge shude be right besy and studious 589 A King
 To gouerne his Roiaulme & his people pure, should
 As a Gardyner is right laborous govern his
 To kepe his gardeyne clene from wedys seure, Realin well,
 Leuyng² wele in Rightfulnesse to endure. 593
 A kyng sholde be fyrst kepyng his lawe; and keep his
 Al other must doo the same for his awe. 595 Laws him-
 self.

Decet regem non multum appreciare seipsum, nec
 gubernari suo consilio, nec vti frequenter venacione, nec
 incedere semita quam ignorat, nec angusta, nec nocte
 obscura; et quod sit hillaris vultus, & aspiciens libenter
 homines, & salutet eos et quod placite conuersetur, quia
 populus multum attendit ista; hec Pitagoras.

(86)

A kynge sholde not sett hym selfe in myche price, 596
 Ner his counseil haue of hym gouernance,
 Ne ofte use huntyng, kepiug wele his trice,³
 Ner take any newe way by ignorance, A King
 Ner greuyng, ne by myght for surance, 600 should
 But gladsom of chere, al folk salutying; not hunt too
 Thanne al men wol be his highnesse blessing. 602 much,
 and should be
 civil to his
 folk.

Fac omnia cum consilio; hec Salamon.⁴

(87)

By advis and goode counseile to gouerne 603 He shouldn't
 Is goode, but not to be in gouernance let his Coun-
 Of his counseil, but of theim for to lerne, cil rule him.

¹ depriving.

² Believing.

³ Station in huntyng.

⁴ Caxton's Salon.

A King
should con-
sult wise folk.

And texecute your selfe in al substance ;
Thus ye may guide *your selfe* in assurance. 607
And asketh of wise people ofte ;
And that shal kepe *your high estate* a lofte. 609

Caueas a comedendo & hibendo a manu multum habencium zelotipiam, et ab aliis vilibus, nisi ab illis de quorum securus est credencia et sensu, et qui diligunt eum & dominium suum ; hec Pitagoras.

(88)

Don't eat and
drink with
jealous or
poor men.

And be ye ware of *your etyng* & drynkyng, 610
Principally of men of gelousye,
And of symple wrechis pourely lyuyng ;
But drede never theim þat can rectifie
Theim selfe, & wittily theim Iustifie,— 614
For suche personnes bene of grete credence,—
Ner theim that ye loue *with grete diligence*. 616

Si cum volueris aliquem corrigere, non te geras velut homo optans de alio habere vindictam, ymmo agas velut volens curare seipsum ; hec Diogenes.

(89)

Punish to
cure, not to
revenge.

If ye wol do any correccion, 617
Behaue you not as ye wolde do vengeance,
But as ye wolde cure hym from Corruccioñ,
And so ye shal deserue of god pleasance,
And kepe *your selfe* in blissed assurance. 621
For ye be a leche of Iniquite,
Chast[en]yng wronge bi felicity. 623

Sciatís pro certo quod timor dei est maior sapiencia & maior delectacio & est illud a quo fluit omne bonum & aperit portas intellectus et sensus legis et non poteritis esse iusti nisi habueritis timorem dei. Vtmini sapiencia & sequimini legem assuescatis mansuetudinem et ornetis vos bonis documentis & cogitetis bene in vestris rebus et excludentur anime vestre a seruitute ignorancie et seruitute Iuuentutis ; hec Hermes.

(90)

The fear of
God is the
best wisdom.

Knowe for certeyne that the dre[de] of Iesu 624
is the grettest wisdom & dilectacion,

Of whiche springeth al goodenes & vertue,
 Of wise vnderstandyng exultacioñ,
 And of goode guidyng dominacioñ. 628
 So who that wolbe wytty & eke wise,
 Drede god, and he shal haue it in best guise. 630

Fear God,
and you'll
grow wise.

Fac filios tuos a sua prauitate addiscere, priusquam
 precedant multum & trahantur a malicia, & non pecca-
 bitis in eis; *hec Hermes.*

(91)

Suche childred (*sic*) as ye haue in gouernance, 631
 Whether thei be your owne or other men-is, Train chil-
dren while
they're
young,
 While thei be yonge, put them in assurance
 Of lernyng & vertuous doinges,
 Leeste in age thei wol make eschewyngis, 635
 And ye therof haue the synne & the charge, or they'll go
wyng when
old.
 When first ye were at libertee & large. 637

Cum festa celebrabitis existe[n]s hyllares in domibus
 vestris cum familia, Recordemini pauperum, largientes
 elemosinas & beneficia, & confortemini angustuosos &
 tristes; Redimatis captiuos, curetis infirmos, induatis
 nudos, cibetis famelicos, sicientes potetis. Recipiat
 perigrinos, satisfaciatis Creditoribus, tueamini iniuriam
 patientes, non addatis afflictionem afflictis, ymmo con-
 fortemini & mutetis eos placitis et ornatis operibus;
hec Hermes.

(92)

Ay the werkys of mercy haue in mynde, 638
 Especially the poure & the heuy, Be merciful
to the poor.
 And lete not god fynde you herin vnkynde,
 But in obseruance herof beth besy,
 Whiche ye [are] bounden to do sekerly. 642
 For on a day ye shul make rekenyng,
 How of thise dedys ye haue made guidyng. 644

One day you
shall give
account of
your deeds.

Cauete a societate malorum & inuidiorum, ebriorum
 & ignorantum; *hec hermes.* (C.)

Malo te non associates, quia tua natura absque tui
 noticia aliquid subripiet de natura ipsius; *hec Plato.*

(93)

Don't associate with
envious or
drunken folk.

Associe you nat with men enuious, 645
 Dronkelowe, ignorant, ne of Il nature,
 But *with* the best, ay most vertuous,
 Of whom ye shal haue no shame ne lesure;
 Of Il, ye may haue of vertue rapture. 649
 Yf ye desire to come to famous name,
 Kepe this as ye luste to esche your blame. 651

Non iurare faciatis mendaces, *quia* participes eritis
 peccatorum quando scietis eum veritatem denegasse.
 Eciam decet Regem non vti homine men[daci] nec
 prauo; hec Hermes.

(94)

Don't make a
liar swear.

Yf ye knowe a lesyngmonger and fals, 652
 Make hym not swere; he is of no credence;
 Yf ye do, ye be in synne als;

Banish all
such.

Exile al suche owte of your high presence;
 Suche doon many tymes grete diligence 656
 To make discorde, debate & variance,
 When goode vnite sholde be & pleasance. 658

Si percipiatis in aliquo aliquam lesionem vel aliquam
 maculam, non dehonestatis vel derideatis eum, *sed* rece-
 datis ad deum *quod* omnes estis creati ex vna materia;
 & *qui* deridet, non assecratur, vt ad tempus non incidit
 in idem, *quia* decet, *quum* videritis, eleuare oculos ad
 deum, gratifica[n]tes eidem de salute vobis concessa, &
 petentes *misericordiam*, *quod* vos custodiat & caue[at]
 a derisione, *quia* per hoc nascitur odium; hec Hermes.

(95)

Don't laugh
at a disfig-
ured man.

Yf ye finde any spotte, fylth, or lesion¹ 659
 In any *personne* or in creature,
 Dishonour hym not with derision:
 Ye be nat in suche suerte ne mesure,
 But that the same may happ to you ful sure. 663
 Therefore, if ye stande in case resonable,
 Thanke god that ye nat therof culpable. 665

¹ injury.

Tria sunt opéra sapientis, facere de inimico amicum,
de nesciente scientem, de malo bonum ; hec Hermes.

(96)

Thre things longen to a wytty man,	666	A wise man
That is, in wisdam & sapience,		
To make of an enemye, a frende that cañ		turns foes
be lovyng with a frendeli diligence ;		into friends,
And of vnkonnyng, to be in grete science ;	670	fools into
And of il disposed in wykkednesse,		wise men,
To be reconciled to blissednesse.	672	and ill-dis-
		posed folk
		into good
		ones.

Nullus debet dominari, nisi pius. Decet reges non
dare posse, nec dominium, nisi pietatem habentibus ; et
ex hoc diligit omnes, sicut bonus pater, bonos filios ;
hec Hermes.

(97)

A king aught not to geue auctorite,	673	Give author-
Might, power, lordeship, ne also puissance,		ity only to
But to piteous men of Equite,		merciful and
For no praier, grete requeste or instance.		just men.
Rigorous men make grete disseuerans.	677	
Ye shul loue al forlkes (<i>sic</i>) in charite,		
As the fader the sone with grete pite.	679	

Vita hominis est tam brevis quod quis non haberet¹
alium in odio ; hec hermes. Et tractetis amicos² vestros
cum amore vero, nec ostendatis vna hora signum odii.
Socrates.

(98)

Considre that your liff is shorte and brief	680	As your life
In this transitory world and passing ;		is short
Therefore, for a goode & blessed relieff,		
Ye aught not to haue other in hatyng,		don't hate
But hertely cherissch them withoute prating,	684	any one, but
Neither wronging theim bi extorcioñ,		cherish all.
Ner plukking theim als bi compulsion.	686	

Qui non bene faciat Amicis cum potest, deserent eum
cum indigebit eisdem ; hec Plato.

¹ MS. haberent.² MS. tragemicos.

(99)

Cherish your
friends, and
show your
love to em
daily.

Cherissh wele your freendes while that ye may, 687
As wele in worde as preferring,
Showing them semblance of love euery day,
Corogeng them to be to you lovyng.
Thus *your* glorious fame shal be springing 691
To high & lowe, of *your* noble kyndnesse.
Who is he that wold nat please *your* highnesse ?

Tria sunt que Regibus obsunt, superflua vini potacio,
Musicorum frequens auditus, & amor nimis mulierum ;
hec hermes.

(100)

Kings must
not drink too
much, hear
music too
often, or care
greatly for
women.

Thre thinges bene contrary to a kyng, 694
To be in superflue drinkyng of wyne,
And of musyke to haue to ofte hering,
And to be to women in love-is pyne,¹
Whiche hath brought many a man to Ruynes. 698
Al suche thing noyant to *your* high estate,
Eschewe al wey, if ye be fortunate. 700

Rex qui suum regnum statuit seruum legis, debet
regnare ; et qui legem subiectam Regno efficit, Regnum
angustiatur propter eum ; hec *Aristoteles*.

(101)

The King
that enforces
just lawes,
shall reigne
in peace.

That kyng that maketh his Regiõ 701
To be obedient to his iuste lawe,
That² reigne peasibly in an vnyõ.
He that makethe his lawe souget to awe
Or to his Roialme, his wyt is not worth a strawe.
He that dwelle in grete prosperite,
Must obey lawe, and therto subget be. 707

Quando volueris consulere aliquem super factis tuis,
Inuestiga illum qualiter seipsum gubernet in suis ; quia
si videris eum non dirigere animam suam, nec studere,
quod aliquas bonitates adquirat, multo plus tui negligens
erit, cum te minori precio reputet quam seipsum ; hec
Socrates.

¹ anguish² ? does. *The* to do. See *vn-the* 78/784. Or is *That* for *Shal* ?

(102)

- If ye wol aske counsaile of any man, 708 Don't consult
 Serche fyrste of his owne proper gouerna[n]ce. any man till
 If he be not wele disposed, ner can you find what
 Putte hymselfe in goode assurance, he is in
 How shuld [ye] put in suche oon affiance? 712 private.
 That¹ can nat be to hym selfe proffitable,
 He shal not be to other availeable. 714

Sis vigilans in tuo consilio, quia dormire in eo est
 participare cum morte; hec Pitagoras.

(103)

- In your counsaile be quick and ay wakyng. 715 Be watchful
 Who shold tendre so meche your owne availe and quick in
 As your self? or els more Reasons making counsel.
 To your entencion that myght prevaille,
 And therto with al diligence travaile, 719
 That best knoweth your estate & pleasance,
 And how it may best be had in assurance, 721

Caueas ne innitaris tui tantum consilio, sed consulas
 qui fuerit bone discrecionis & etatis prouecte, qui in
 pluribus est expertus; & plurium vtaris consilio & in-
 uento, quod rectum sit in aliquo eorum, illud assumas,
 alioquin vtioribus consilio comprehensis ab omni
 habito per te dirigas, et deus te diriget; hec Hermes.

(104)

- Trust neuer to your owne wytte, ne in Counsel, 722 Trust only
 But of aged men in discrecion, aged men for
 Being experte of thrifty antiquaile; counsel.
 And by meche aduis and inquisicio[n]
 Of the moost wisest, take² discrecion, 726
 That nought eschape bi Innocencye,
 Neither bi negligence, ne by folý. 728

Quare sensatus petit consilium? Quia sui volun[ta]-
 tem veretur, que suo sensui sine rationi miscetur; hec
 Socrates.

(105)

- Why dothe a wytty man aske counsaile? 729 A sensible
 For he is ashamed of his owne wille, man seeks
 counsel,

¹ That = who, he that.² MS. tate.

lest his own
wile fail him.

Leest his owne wytt & Reason do hym faile,
And brynge hym to grete shame and for to spille,
Sith his owne Reason wil his owne wille fille. 733
A wise Man wol nat put great affiance
In his oune discretion ne constance. 735

*Non est danda potestas super se,² quia si dederis
potestatem amico, vt suos pedes tuis pedibus superponat,
superponet in crastinum collo tuo; hec Diogenes.¹*

(106)

Don't set any
one over you,

Yeue neuer power ne auctorite 736

To no maner persone on erthe lyvyng.

Vppon your self for any freilte.

If ye be to any man licencyng

To set his fote vpon youres areryng, 740

or he'll put
his foot on
your neck.

He wol after set his fote vppon your nekke.

[. line omitted.]

Oportet dominum secedere a populo suo, & non familiariter conuersari cum eis. Alioquin despicietur, cum de natura populorum sit despiciere se inuicem, & conuersantes cum eis, unde quemlibet conuersantem unum et idem Reputant sibi Ipsius.² Nimia familiaritas³ parit contemptum; hec Plato.

(107)

A Lord
mustn't be
too familiar
with folk.

A lorde shold nat be over conuersant 743

With folke, ne in familiarite,

Leest they be to his honnour repugnant,

And haue hym in despite of freilte,

After nature of their Iniquite. 747

For to meche humblesse, vsed of olde,

Makethe meche people to be over bolde. 749

Non intromittas te nisi de veris rebus, vt sint tua opera veritas & non derisio; hec Hermes. Et assume illos in amicos qui veritatem sectantur; hec Pitagoras.

(108)

Take part
only in true
things.

Entremete you neuer of other thing 750

But of trewe withowte any soubtelte.

¹ Caxton gives this quotation as applying to wives particularly.

² Underlined in MS.

³ MS. familiaritas.

And that your werkes be of trewe meanyng,
 Withoute derision or nycete,
 Whiche shal put you in grete tranquillite. 754
 For god is trouthe, & lounth it moost best, God is Truth.
 And of all vertues is most surest. 756

*Sapientia acquiritur humilitas, bona voluntas, pietas
 & priuacio peccatorum. Non recte agit qui querit Sa-
 pienciam non legendo; et ille qui cogitat habere eam
 cum multa habilitate, est ignorans; hec Hermes.*

(109)

By wisdam is gotten humilite; 757 Wisdom
 And of many synnes priuacioñ, begets
 Meche other grete vertues & pite. Humility,
 Wisdam must haue grete applicacioñ
 In meche redyng and other laboracioñ. 761
 It wol not be gotyn bi Ignorance, and is got
 But with diligence & goo[d] gouernance. 763 only by
 Diligence.

*Bonum consilium ostendit In principio finem rei;
 hec Socrates.*

(110)

Goode & trewe counseile is of this nature: 764 Good counsel
 In euery mater atte begynnyng, sees at first
 The eende is knowen perfitely & sure, how a matter
 Wheder it wol perissh or be duryng, will end.
 The verray sothe in al thinge concludyng. 768
 Therefore goode Counseil is necessary,
 That wol guide hym wele, & not miscary. 770

*Qui obseruat Secretum est discretus & qui patefacit
 est insipiens. Oportet hominem occultare Secretum
 quod si reuelatur (sic) & magis gratus est ille, qui occul-
 tat licet ex secreto non obligetur, et occultare secretum
 est nobilitas anime. Cum tuum secretum cor tuum non
 continet multum minus tenebitur in cordibus aliorum;¹
 hec Socrates.*

(111)

To be secrete is a noble vertue; 771 Secresy is a
 And he that is a blabber is nat wise. noble virtue.

¹ Underlined in MS.

Secretnesse pleasith almyghti Ihesu ;
 Where the contrari men greatly despise,
 A secrete man is discrete in that guyse. 775
 He that can not kepe his owne secretnesse,
 How shold a nother kepe it in sadnesse ? 777

If you don't
 keep your
 own secrets,
 who else
 will ?

Cotidie addiscit homo experiendo que contingunt ;
 sufficit homini scire que intuetur de contingentibus
 mundo, & per id die quolibet potest nouam scienciam
 habere ; *hec Socrates.*

(112)

Al day men may lerne by experience 778
 To se of euery werke the conclusion.
 Of goode guydyng & blessed diligence
 Sewith worship and goode direccioñ.
 Of vnthriftynesse is despeccioñ. 782
 Therefore euery man may wele knowe & se,
 As he dothe, so shal he thriue or vnthe. 784

Honour
 follows good
 guidance,
 despising
 bad.

Deum recto amore diligens & amans sapienciam ipsius
 et opera bona. Deus honorat eum, & curiosus est bene-
 facit eidem ; *hec Aristoteles.*

(113)

Suche men as louen god with Rightful love, 785
 And his wisdam and goode werkes also,
 God wol honnour them, & set them aboue,
 And is curious, doying wele theim to,
 Endowyng theime with plentuous grace so, 789
 That god wolbe euer thair protectour,
 In al tymes of nede and dependour. 791

God honours
 those who
 love Him.

Alium rectificare si poteris cupiat sicut cupis rectifi-
 care te ipsum, quia honor est & nobilitas anime tue.
Aristoteles. (C). Oportet dominum rectificare prius se-
 ipsum quam populum suum ; *hec Zelon.*

(114)

Rectifie a noþer, if that ye may, 792
 As ye wolde your selfe be rectified.
 And rectifie youre selfe first euery day,

Set others
 right, as you
 would be set
 right.

Thus blessedly to be Iustified,		Do right,
By whiche grete noblesse is multiplied,	796	
Bothe in honnour, rightfulness & grete fame,		
Purchasyng you ¹ therby a blessed name.	798	and win a blessing.

Si amorem tuum volueris cum aliquo durabile esse,
eum bene agendo informes ; *hec Enesius.*

(115)

Yf ye wol that your loue be <i>with</i> man durable,	799	To make folk love you, do good to them.
Enfourme hym to do wele <i>with</i> grete stering,		
For vertue shal euer be <i>pardurable</i> ,		
Where vice shalbe abhorred & hatyng,		
And euer be in trouble & crakyng. ²	803	
Loue standith in god & in his swetnesse,		
And wol not be had but in blessidnesse.	805	

(116)

Amonges your other soubgettes al,	806	Prefer your own servants before out-siders.
Your owne seruantes preferre & auance,		
Bothe spiritual and eke temporal,		
Suche of your owne bringyng vppe in substance,		
In whom ye may stande in trewe assurance	810	
Of body and goode their l[i]ffes duryng,		
Redy at al tymes to youre pleasyng.	812	

Potens est homo suos dirigere cum agnouerit seipsum,³
nam excellentis est sapiencie hominem sui ipsius habere
noticiam, nec ex dileccione quam habet in seipso fal-
latur et bonum se reputet cum non sit ; videmus enim
plures reputare se robustos et liberales, cum non sint, et
vniuersaliter, quasi omnes discreciores aliis reputant.
Et qui in se cogitat ista, minoris discrecionis existat ;
hec Galienus.

(117)

To knowe hymself is a vertuous thing,	813	Know your-self,
First to godward & to the world also ;		
Than he is myghty hym self directyng,		
Bryngyng al other goode gouernance to,		and then you can rule others.
With many noble direccions, so	817	

¹ MS. your. ² crying out. ³ Underlined in MS.

Want of self-
knowledge
brings an ill
name.

That it shal be to his glorious fame,
Where not to knowe hymself may haue Il name.

Quis est iustus et quis sensatus? Justus est ille qui potest iniusticiam agere, & non agit; & sensatus sive discretus est Rex omni[s] qui nouit id quod humana natura sufficit; hec Galienus.

(118)

He is just,
who can do
wrong, but
does right.
He is dis-
creet, who
knows men's
nature.

Who is iuste, who is discrete & wytty ? 820
He is iuste, that may do wronge, & dothe right.
He is discrete, that knoweth perfytly
Al thing after Manne-is nature & myght.
Therefore alwey, in euery man-is sight, 824
Attempre you to be iuste & discrete,
Whiche bene to your high mageste mete. 826

Vt non irascatur homo, memoretur assidue qualiter sua non interest vt obediatur ei continue, sed vt quisque obediatur, nec vt seruiatur ei iugiter, sed vt aliqui alteri seruiat, nec vt inferatur eidem; et quod deus circumspicit omnia quibus consideratis non vexaberis ira, vel modico turbeberis si turberis; hec Tesilius.

(119)

You are not
alway to be
obeyd,

Ayainste wrathe & Ire is a remedy 827
To remember, that it is nat leful
Not to contynue in obstinance
To be obeyed, but to-beie¹ rightful; [¹ to obeie]
Ner to be serued, but serue skylful 831
Things, & to be in obedience
To god and man in their deue existence. 833

but must
obey God and
man in due
season.

(120)

If a man
offends in
one thing,
don't hold
him all bad.

Yf a man haue offended in oon thing, 834
Repute hym not in al thinge culpable.
There is no man so wele hym behauyng,
But he may be in some thyng chargeable;
Yet the case may be Remediable. 838
So considre euery man for the best:
Thus ye shul lyve cheritably in rest. 840

Take every
man at his
best.

Cum inimico pacificare studeas, licet fortitudinis et tue potencie sis securus; hec Maedarges.¹

(121)

To pacificie your enemye, be studious,	841	Strive to make peace with your foe.
Thaugh of youre strength & power ye be seure,		
Whiche is a diligence right gracious,		
Causyng you in tranquillite tendure		
In confourmyng you to holy scripture.	845	
Syche as a man sekythe, so shal he haue;		If you seek Peace, God will save you.
If he seke peas and Rest, god wol hym saue.	847	

Si rex egerit iustum & Rectum populi sui, principatur animis; et si iniustum & iniquum commiserit ipsum suum Regem ostendit exterius, sed ad alium principantem ipsorum corda dec[1]inant (*sic*); hec Enesius.

(122)

Yf a kyng do iustly & Righ[t]fully,	848	A King who does right is lovd; one
He standithe wele in the peoples conceyte.		
Yf he do wyckedly & wrongfully,		who does wrong is tolerated but not lovd.
He purchaseth hym in grete deceyte,		
And for kynges they wolde haue hym in Receite,	852	
Howe be it that they haue hym not in love,		
Willyng that he shold never be a-bove?	854	

Qui te bonum existimat, eum stude Reputare veridicum; & pro bono² habeas qui te pro bono elegit, siue sit humilis siue altus. Non potest multis p[re]cipere, qui anime sue non precepit cum sit vna; hec Enesius.

(123)

Yf any people holde you vertuuous,	855	If you're thought good, strive to be good.
Goode, gentil, kinde, curteise with al mekenesse,		
To repute hym trewe be right labourous,		
Whether he be lowe or in grete highnesse.		
He that hathe grete labour & besynesse,	859	
How shold he reule and gouerne many moo?		
[. line omitted.]	861	

In mundo nihil deterius est quam generositate & doctrina carere; hec Maedarges.

¹ Caxton's Sacdarge.
ASHBY.

² MS. bone.

(124)

The worst
thing is lack
of learning
and gentle-
ness.

The worst thing of al this wide World is¹ this, [¹ MS. in]
To lakke doctrine and also gentilnesse. 863
Uncunning showeth grete lewednesse, y-wis
Gentilnesse considereth al goodenesse,
Who that lakkithe it muste falle in distresse. 866
These vertues haueth wele in your mynde,
That the profittes of them ye may fynde. 868

Oportet quemlibet assidue scrutari opera sua, & scire
niti quod refrenantur de eo vicini, et hii specialiter qui
mercantur et conuersantur cum eo, & in quo vituperant
aut laudant eundem; quia cum incedit tali via, non
latebit eum aliquid viciorum suorum; hec Aristotiles.

(125)

Find out
what folk say
of you,

Men shuld serche often the opynyon 869
That men wol saien of there gouernance,
Eyther preising or makyng obieccioñ,
Wherof thei shuld be in ful assurance
Of what reule þei be in substance, 873
Where-vpon thei may guide theime in suche wise
To amende theime, and to be holden wise. 875

and amend
what is
wrong.

Serve God in
10 ways.

1. 2.

3. 4.

5. 6.

7. 8. 9.

10.

Decem modis de[o] seruitur, & sunt hii: *Gratias age*
si aliquid impenditur tibi; Si male habueris, s[us]tine
pacienter; Si loqueris, loquere veritatem; Quod promi-
seris, perface. Si iudicaueris, Recte iudica; mensuram
habeas siquam potes; Benefacias priusquam requiraris;
Amicum honora, Indulgeas amici & inimici errori. Non
nisi quod tibi vis, amico consideres; hec Arcules (*sic*).

(126)

1. Suffer
patiently.
2. Speak
truth.
3. Perform
promises.
4. Judge
justly.
5. Be moder-
ate.
6. Give before
you're askt.

In ten Maner wise god must be serued, 876
Euel thinges suffre patiently,
For to speke truly must be oserued.
Yche promise must be performed truly;
Iche iugement must be deuided iustly. 880
Kepe euermore conable mesure;
Er ye required, doo goodenesse sure. 882

(127)

- Showe to al maner freindis grete honnour,
 Thankyng god of his yefte & benigneite ;
 And pardon freendes & vnfreendes errour ;
 And desire neuer of your frende to be
 Other than ye wolde the same in you see. 883 7. Honour
 And thise ten thinges kepe euer suerly. 887 8. Thank
 Thus keeping your self to god demeurly. 889 9. Forgive
 10. Expect no
 more than
 you'd give.

Cum tua discrecio prohibuerit aliquid te facturum,
 inobediens esse non debes ; quia maius peccatum quod
 potest accidere est quod investiget te id agere quod
 vetauit ; hec Plato.

(128)

- When your discrecion forbedith thing 890 When you
 For to be doon in eny maner wise, forbid any-
 Therto ye shuld not be disobeying ; thing, don't
 For it is gretter synne, I promisse, do it yourself.
 To do ayeinste conscience in suche guise, 894
 Whiche shal frete and gruge in your soule &
 mynde,
 And daily to grete repentance you bynde. 896

Ex tribus cognoscitur sapiens,¹ quod per ea que nouit ;
 quod non se magno habeat precio, nec ob vituperantem
 aliquem irascatur, nec cum laudatur fiat elatus ; hec
 Plato.

(129)

- By thre thinges is knowen a wiseman, 897 A wise man
 That he repute not hym selfe in grete price, is known
 And that from wrathe he him self restreine can by—1. not
 Whan he is set at nought & holden nyce ; thinking too
 And whan he is praised in noble wise, 901 much of him-
 Not to be elate ne in pride therfore, self ; 2. not
 But in grete pacience & mekenesse more. 903 getting angry
 at dispraise ;
 3. not being
 puffed up by
 praise.

Cum rex vincit suos inimicos, oportet eum sequi
 bonas consuetudines, scilicet in iusticia, in largitate
 pecunie, in paciencia, in diligencia, et in aliis consu[e]-
 tudinibus bonis ; hec hermes.

¹ MS. sapience.

(130)

If a King
conquers his
foes, he must
be liberal,

Yf god sende you in this world victory 904

Of your enemyes by your manhode,

Ye muste kepe in your noble memory

Goode noble custumes vsed of olde :

In largenesse of money be right bolde ; 908

patient, just,
and diligent.

In pacience, iustice and diligence,

Do your payne to haue true experience. 910

Cum seruieris alicui domino, noli fieri equalis sibi, nisi in fide, in sensu, in paciencia, in aliis vero nequam caueas, ne te aspiciat sibi equalem in statu, aut vestitu, aut in suis deliciis ; hec Plato.

(131)

Let a servant
equal his lord
in Faith, Wit,
and Patience,

A seruauent shold nat be euen equal 911

To his lorde, but in thre thinges trewly,

That is, in feithe, wytte, & pacience al,

not in State,
Dress, or
Luxuries.

Not in estate nor clothinges richely,

Ner in other delites excessely ; 915

But iche man knowe hym self and his degre,

Non excedyng for possibilite. 917

Si quesieris facere facere (sic) despeccionem inimico ; non offendas teipsum pro inimico ; hec pitagoras.

(132)

If you despie
your foe,

Yf ye propose to make despeccioñ 918

To youre enemy bi any greuance,

take care you
don't hurt
yourself by it.

Beware ye make no suche offencioñ

To hurte your self for suche wilful vengeance ;

But kepithe in your noble remembrance, 922

To attemper you in suche maner wise

That no hurte of your enemy arise. 924

Bonus gratificat de bonis receptis iuxta possibili[t]atem conferentis et satisfaccionem recipientis. vilis vero non gratificat nisi iuxta qualitatem benefactorum ; hec Plato.

(133)

A good man
thanks every
giver accord-
ing to his
ability.

A goode man thanketh euery benefete, 925

After the yeuers possibilite.

Vile & euel men be other-wise sett,

For to thanke aftur the quantite
Of benefit, what euer it be ;
So goode men haue gentil condicion,
And II men other dispocision.

929 A bad man
looks only to
the quantity
of the gift.

931

Aliqui Reges habent pro bono conseruare semper
statum vn[i]us generis ex subditis tantum, et in hoc
valde falluntur et errant, *quia* vnum genus hominum
non *neccessario* est in condicione & statu eodem, ymmo
minuuntur, bonitas ipsius assimilans terre in qua seritur
continue semen vnus generis, quod temporis processu
corrumpitur et imitatur ; hec Plato.

(134)

Sum kynges conseruen¹ alwey oon kynde
Of your (*sic*) soubgettis, & theime meche preferre
Only, and noon other haue in their mynde,
Wherin thei be deceyued and meche erre,
For men of other kynde may be more derre.
Man-is kinde is right meche chaungeable,²
As sede often sown is mutable.

932 Some kyngs
favour but
one kind of
their sub-
jects,

936 tho' others
may be
better.

938

Bonum est loqui dicere modicum Racione, completum
est respondere laudabiliter et confestim ; hec Aristoteles.

(135)

Grete wisdam is, litil to speke,
Pronuncing wele & complete of reason,
Anoon with laudable aunswere & make,
Hauing regarde to iche tyme & season ;
To meche language hauith in geason³
Alweyes spekyng with aduisement,
Bestowyng your vttrance to goode entent.

939 To talk litle
is wisdom.

943

945

Fornicator laudari non potest, nec esse *hilaris ira-*
cundus, nec *liberalis inuidus*, nec *cupidus esse diues* ;⁴
hec Aristoteles.

(136)

A fornicatour may not be preised,
Ner a Ireful man to be meche gladful,
Ner a liberal man to be seised

946 Don't praise
a fornicator.

¹ MS. conseruen. ² MS. claungeable.
³ The adj. meaning "scarce" used as a substantive.
⁴ Underlined in MS.

In envye, nor the couetouse richeful.
 Thise thinges be thus ordeyned rightful ; 950
 Man is puri- For, as golde is pured by fire craftly,
 fied by his works. So is man bi his workes feithfully. 952

Sapiencia exornat diuitis diuicias, et pauperis paupertatem occultat ; hec *Aristoteles*.

(137)

Wisdom Wisdom exorneth nobli the riches 953
 adorns riches, Of a Richeman, and hideth pouerte
 hides poverty, Of a pore man, being in wretchednesse.
 What may be more felicite
 Then to be wytty in prosperite ? 957
 and excels When ye haue serched al the worlde aboute,
 all else. Wisdam excellithe other withowte doubt. 959

Hominis lingua sue discrecionis est Scriba ; *quia* quidquid dici voluerit, ipsa scribit ; & compescere linguam est *virtus* prima ; hec *Aristoteles*.

(138)

Restraint in The first vertue is to kepe man-is tong, 960
 speech is the first virtue. For it is scribe of his discrecion ;
 For what it wol say, it writith at longe.
 By sure tonge, al noble direccioñ
 Ys assured, and al¹ correccioñ, [1 MS. al &] 964
 Thaugh it be bi the swerde or bi iustice.
 The wise tong commanddeth þat shal suffice. 966

Non est apud Regem minus decencius quam predari, cum Regis intersit vice patris se gerere ; hec *Aristoteles*.

(139)

Plundering On erthe ther is no thing so vnsemyng 967
 by a King is disgraceful. As a kynge to be in predacioñ,
 Or by compulsion to be taking,
 Sith in hym shold be al saluacioñ,
 And as a fader in probacioñ ; 971
 Who shold be the people-is protectour,
 But onoly the kyng & their defendour. 973

Mali timore obediunt, boni beneficio ; ergo hos duos modos agnoscens, libenter vni beneficia ; Reliquo vero penam infligas ; hec *Aristoteles*.

(140)

- Euel men, for drede done obedience ; 974 Bad men
obey for fear ;
good, to do
good.
 Good men doon soo for benefete truly.
 Of these too things hauing experience,
 Doo to the toon, benefettes freely,
 And to the tother, punysshment iustly. 978
 Thus, bi your witty disseuerance,
 Ye shul make men tobey their legeance. 980

Benefaciendo populo domineris, quia tuum dominium durabilius erit, provide quam aggrauando eosdem ; nam cum eorum dominareris ante corporibus, deinde dominaberis animis propter beneficia que concedis. & scias quod populus dicto presumptuosus, facile ad factam collabitur ; igitur nitere quod non labatur ad dictam, & sequitur quod non ad factam labetur ; hec Aristoteles.

(141)

- In downye wele to the people ofte tyme, 981 Be kind to
your folk,
and you'll
reign long.
 Your maieste shal be more durable
 Than in grevyng theime, theire dedis to lyme.¹
 For where their bodies were apphable
 To youre highnesse in al thinge prophetable, 985
 Now thei shul be in body & soule
 For your benefite in feire & fowle. 987

(142)

- For certaine, the people presumptuos 988 People pre-
sumptuous
in word, will
soon be so
in deed.
 In wordis, wol slyde to dedys lightly ;
 Therefore be ye therin right laberous,
 That folk slyde nat to wordes wykedly,
 In eschewyng theire dedes iniustly : 992
 A king aught to haue a wise prouision
 To kepe his folk in goode direccioñ. 994

Observatores fidei sine leges Fideles promoueat, et ex hoc Reputaberis in hoc mundo compositus, et in alio finem consequeris optatum ; & malos refrena, quia, cum hoc, et leges diriges & populum ; hec Aristoteles.

¹ limit

(143)

Promote
keepers of
faith and
law,

Cherisse keepers of the feithe & iuste Lawe, 995

Referryng them to grete promocioñ,

And refreine Ivel men with fere & awe ;

And thus ye make goode direccioñ

Of the lawe, & kepe folk in subieccioñ, 999

and you'll
have your
realm in
peace.

An[d] eke kepe your Roialme in tranquillite,

Restful peas, comfort & feelicite. 1001

Quam turpe est *pronunciare aliquod*, et opere non
complere ; & *quam pulcrum apparere operibus prius*
dictis ; *hec Tholomeus.*

(144)

How bad it is
to speak good
and not do it!

How fowle, how vnhappy it is, to speke 1002

Perfitly, & not be in dede ;

And how feire, and how goode and polletike,

Firste the people to goode werkes theim lede,

And therafter to speke, is right grete mede. 1006

Whan euery goode man-is dede is before,

Than euery goode speche accordeth therfore. 1008

Philosophi dixerunt Alexandro imperatori, quomodo
in etate tam tenera¹ potuisti, & vt regna perquirere.
Respondit: quia reconsilians inimicos amicos feci, &
amicis beneficiis satisfeci ; *hec Tholomeus.*

(145)

Alexander
said

Philosophers asked a question 1009

Of kyng Alex[an]dre, the Emperour,

How in his tendre age in possession

Hathe gotten mony Realmes with fauour.

he got his
Realms
by reconcil-
ling his foes,
and doing
good to his
friends.

He onswered, by two meanes with honnour, 1013

Oon to reconcile his enemyes,

Another to do wele to his freindes. 1015

Si regis consultor & phisicus eiusdem in cunctis vota
sequantur, dampnificabitur semper, et erit infirmus con-
tinuo boni finis expec[ta]cione fraudatus ; *hec Asseron.*

(146)

If a King's
adviser and
doctor follow
his will,

Yf a Counselor or phisicioñ 1016

Of a kynge folowe his wille & entente,

¹ MS. teneri.

At al tymes of his direccioñ,
 The king is nat suer of goode Aduisement,
 Ner of his body helthful amendement. 1020
 Therefore thise two *personnes* haue grete charge
 To be trewe & playne to thair king at large. 1022

he'll get
 neither good
 advice nor a
 healthy body.

Decet Regem sua negocia illi committere quem fidem
 et sensu probauit; et si talem habere non poterit, qui
 cum sapientibus & bonis¹ conuersatus est, illi com-
 mittat; hec Asseron.

(147)

A king sholde wisely his nedes committe 1023
 To hym that he had often approved
 In grete witte and wisdom, & hym not remitte
 Vnto no folkes to be reproved.
 Yf he cannot to suche folk be confourmed, 1027
 Than, to suche folk as be conversant
 With goode men and wise, to Il repugnant. 1029

Kings should
 employ only
 wise folk,

or those
 knowing
 them.

Qui sp[er]endide viuit cum Rege et persistit magni-
 fice, Impossibile est in aliquem non conuenire defectum,
 propter quod, Regem Sapientem esse oportet vt cum
 aliquem audierit de suis contra se commisisse delictum.
 Hora non transeat quin de veritate aut falsitate constet
 eidem. Et similiter de quant[it]ate delicti, & si conscien-
 cia fuerit aut errore commissum, et si condicionis est talis
 quod ad illud redeat, vel non indulgendo; hec Asseron.

(148)

Who that is wele cherished with a king, 1030
 And is with hym grete & splendiferous,
 And hathe al thinge at his commaunding,
 It is impossible to be laborous
 To finde any grete defaulte odious. 1034
 Therf[or]e a kinge must make prouision
 To haue lowe men to that entencion. 1036

Kings'
 grandest
 nobles won't

find out hate-
 ful defects;

but lower
 men can.

(149)

A wise king aught to haue trewe knowleging 1037
 Of al thinge a-yenste hym conspired,
 Kings ought
 to know of
 all conspira-
 cies against
 them.

¹ MS. bonus.

No time
should be
lost in put-
ting down
rebels.

Without delaye, not oon houre over passinge,
And that no tyme be loste ne exjred,
Of the trouthe as it shold be required, 1041
Aftur the quantite and condicion,
Either for peine or remision. 1043

Regi famulantibus expedit suam ostendere virtutem
et fidem et nobilitatem generis, vt conscius Rex status
et condicionis vn[i]us cuiusque ipsorum, cum eis poterit
sua promouere negocia, & vt expedit execucioni mandari.
Et si Rex obedienti & fideli, & e contra de merentibus
pro meritis non respondet, vt aliqui ob retribucionem
vtantur, & alii terreantur acerbitate penarum, nec Rex
reputari debet, nec agendorum director; hec Asseron.

(150)

Kings must
reward true
men, and
punish trans-
gressors.

But a kynge rewarde euery man-is trouthe, 1044
And in lyke wise punyssh she a trespassoure,
His direccioñ ellis were grete Routhe.
To take goode & Il in lyke fauour,
Accordithe not wele to a Gouvernour. 1048
So take euery man aftur his deserte,
Either in cherisshinge or in smert. 1050

Qui Regem a fraude non¹ eripit, & medico ueritatem
occultat, et debitum pandere secretum non pandit amico,
interimit seipsum; hec Asseron.

(151)

He who hides
ill from a
king, or the
truth from
his doctor,
damages
himself.

Who that in Il chalengeth not a King, 1051
And hidithe to his leche the verite,
And hidethe secretnesse from frende louyng,
He must slee hymselfe, or ellis vnthe.
To be playne & trewe is grete libertee; 1055
For trouthe at longe shal never be shamed,
Thaugh he be other while Iuyl gramed. 1057

Si Rex felix constitit, sua bene agentur negocia;
et si sapiens, sapiencia suo in tempore roboratur; & si
verus, letabitur populus; & si iustus, sua regnacio durat;
hec Asseron.

¹ MS. nor.

(152)

- Yf a kyng be¹ blissed, al his nedes [¹ MS. be be] 1058 The benefite
 Bene done wele to his proffit & honnour ; of a King's
 Yf he be wise, al thinges spedes ; being blessed,
 Yf he be trewe, he is in man-is fauour ; wise, true,
 Yf he be iuste, of right a supportour, 1062 and just.
 His Royalme & Region is durable,
 And his direccion commendable. 1064

Plurimum est graue Regnum adquirere, sed est scire
 grauius conservare ; hec Asseron.

(153)

- A king, any Region to conquere, 1065 It's hard to
 Is right costlowe, harde, painful & greuous ; conquer a
 But to consueue a Roylme is me more fere, land ; but
 And more wisdame & wytt, & more laborous, harder to
 Gretter prouisiõn, and more tedious. 1069 keep it.
 Better were a thing never to [be] had,
 Than in handes to quaile & to be badde. 1071

Expedit sapienti qui Regi adheret, vt si viderit eum
 aliquid agere sibi aut Regno aut populo suo nocium,
 recitare historias & exempla que simili negocio con-
 tingunt, vt a tali facto desistat, Eo tamen referat modo
 quod ille percipiat enunciata pro eo ; hec Asseron.

(154)

- To a wise man with a kyng is spedeful, 1072 If a wise man
 If his kinge do meche derogacion sees a King
 To hym self, his Roialme or folk vnrightful, do wrong,
 To showe to hym demonstracion
 Of Stories exemplificaciõ 1076 he must
 Playnly, that he may vnderstand the blame, shew him, by
 To eschewe of mysgouernance the name. 1078 stories, what
 harm 'll come
 of it.

Bonos honora, ex hoc enim populi optinebis amorem ;
 hec Aristotiles.

(155)

- Put you in peine & deuoir euermore 1079 Honour good
 The goode men to honnour & reuerence ; men, and
 And that shal encrece goodenesse more & more, your folk 'll
 love you.

So ye shal gete louely beneuolence,
 And stande in grete loue bi this wise prudence, 1083
 Causyng many oon to be vertuous,
 Eschewing many a werke vicious. 1085

Bone discrecionis est, & fortis animi & laudabi[li]s
 fidei, qui tolleret aduersitates cum venerint; *quia* qualis
 sit homo in prosperitatibus, non probatur; Confortare
 igitur ex eo quod frater est tibi, et eo quod dominus te
 absoluit a pestibus, et que tibi contulit non abneges
 dona; *hec* Aristotiles.

(156)

A strong-
 sould man
 can suffer
 adversity.

It is of goode and noble discrecion, 1086

And of right stronge soule & laudable,
 And right of a goode feithful entencion,
 That can suffer aduer[si]tise greueable.

Men can't be
 tested in
 prosperity.

That a man is, he is not prouable 1090

In prosperite, ne in felicitye.

So goddes yefte forsaken wol not be. 1092

Liberalitas est concedere indigenti & merenti iuxta
 possibilitatem donantis; *quia* qui vltra possibilitatem
 concedit, liberalis non est, sed vere vastator; et qui non
 indigenti concedit, non est acceptus, sed est velud qui
 aquam spergit in mari; *hec* Aristoteles.

(157)

Liberality is,
 to give what
 you can to
 the needy.

Liberalite is a graunt to nedi 1093

And to al maner people deseruyng,
 After his power there to be redy.

To graunt ouer his power is wastyng.

Giving to the
 unneedy is
 waste.

And who that to [un]nedy wolbe graunting, 1097

Is not accepted as for man witty,

As wastyng water in the see, giltly. 1099

Bonitatum Inicia Insipida sunt. Fine tenus vero sunt
 Dulcia. & prauitatum principia du[l]cia; fine tenus
 vero sunt amara; *hec* Plato.

(158)

Goodness is,
 first, bitter;
 then sweet.

Two thinges haueth alway in mynde, 1100

The begynnnyng of goodenesse is bittyr,
 The ende is right swete, of natural kynde.

The begynnyng of shreudnesse¹ is swetter,
 But the ende is of bitternesse the gretter. 1104
 So of goode begynnyng is goode endyng,
 And of shreudenesse comethe *Il* concludyng. 1106

Evil is, first,
 sweet; then
 bitter.

Ex consuetudinibus, vnamquamque rem quidam malam reputant, quidam bonam, preter fidelitatem quam reputant omnes bonam; hec Plato.

(159)

Sum men reputen of consuetude 1107
 Euery thinge goode, & sum *Il*, by nature.
 But euery man trouthe for goode wol conclude,
 And lengest wol laste & eke best indure,
 And to euery man metest & moost sure; 1111
 Therfore kepith euer fidelite,
 In eschewyng sclauderous enormyte. 1113

Some think
 all things
 good; others,
 all ill.

But Truth is
 best.

Bonorum bonitatem inuicem bonos cogit diligere; malorum tum malicia in alios inuicem cogit odire. Nam videre potes quod ueridicus veridicum diligit, et fidelis fidelem. Mendax vero abhominatur mendacem, et latro latronem capit nullam cum eo, cupiens propter iniquitatem societatem habere; hec Plato.

(160)

The goodnesse of people² compellith 1114
 Goode folkes to be [to]gider lovely;
 The malice of evil men Rebellith,
 And makithe theime to lyve odiously.
 Trewe men and feithful loue their lyk sadly; 1118
 Liers and theves haten iche other,
 And the toon wolde fayne vndoe the tother. 1120

Goodness
 brings love;

malice brings
 hate.

Sis legalis committenti se tibi, & fidelis ei qui tui gerit fiduciam, et eris securus vitandi malum finem; & propter veritatem et legalitatem, honorabunt te tui amici; et propter omittendum quod non profuit, complebitur tua bonitas; hec Socrates.

(161)

Be laulful to eueryche man committing 1121
 Hym self to you bi any submission,

Keep faith
 with those
 who trust
 you.

¹ wickedness

² MS. people

And be feithful to iche man you trustyng,
 And ye shul please god in *your* direccioñ,
 And be suer of billed¹ conclusion. 1125

For your
 truth, your
 friends 'll
 honour you.

A[nd] for trouthe a noble legalite,
 Of your free[n]des ye shul worshipd be. 1127

Non potes reuocare quod dixisti nec quod fecisti;
 ergo prouideas ante tibi; *hec* Socrates.

(162)

You can't
 recall your
 words or
 deeds.

Suche a man may nat reuoke his saying, 1128

Ner that he hath doon *with* his honeste;

He hathe grete cause to make prouidyng

Before, while he is at his liberte.

For thing doon or saide a-yenst equite, 1132

Purchaseth vilany & dishonoure,

Makyng many a man therfore to loure. 1134

3 pitiful
 things:

(1)

De tribus quibusdam esse pietas; quorum vnus est
 bonus, qui est in Regimine mali et iste est² dolorosus

(2)

semper super eo quod videt et audit; et alter est sen-
 satus gubernatus *per* prauum, qui semper est in labore

(3)

et tristicia. Tertius est liberalis, quem oportet petere³
 ab auaro, *quia* est in magna angustia; *hec* Socrates.

(163)

Ther bene thre things right meche piteus: 1135

1. A good
 man to be
 under a bad
 one's rule.

A goode man to be longe in Regiment

Of an Il man, whiche is right dolorous;

2. A wise
 man to be
 under a
 shrew.

A wytty man to be in gouvernement

Of a shrewe,⁴ disposed to il entente; 1139

3. A liberal
 man to ask
 money of a
 miser.

A liberal mañ, of the couetous

To aske often meche money plentuos. 1141

3 evil things:

(1)

Incedunt male negocia hominum, cum bonum con-
 silium fuerit in eo qui non auditur; & Arma in eo qui

(2)

non utitur; & Diuicie in eo qui non expendit; *hec*
 Socrates.

(3)

(164)

1. Good ad-
 vice in one
 who isn't
 heard.

Thre things be in a right simpul knot; 1142

First, goode counseil in hym that is not herde;

¹ registered ² MS. ist. ³ MS. peterere.

⁴ A wicked man, not fem. as in the next century.

- And armour in hym that vsith it not;
 And Richesse in hym that kepith it herde :
 Of thes thre thinges ye may be a-ferde, 1146
 But ye bestowe theim aftur their nature,
 Wisely, manly, and godly in mesure. 1148

2. Armour
on him who
doesn't use it.
3. Riches in
one who
hoards it.

Sequaris bona opera, & disce Sapienciam a melioribus
 qui fuerint tuo tempore, vitans laqueum quem mulieres
 parant viris, qui est impeditor & disturbator sapiencie,
 et facit assequi malum statum; hec Socrates.

3 things to be
observd: (1)
(2) (3)

(165)

- Also I wolde thre thinges ye shul kepe : 1149
 Folowe goode werkes, lerne wisdom of the best,
 In love of women wade nat over depe;
 Thus ye shul kepe you pesibly in rest,
 In goode werkes, wisdom, & lif honest, 1153
 And come to grete glory and noble fame
 Thurgh your goode liffe & vnblemished name.

1. Do good
works.
2. Learn
wisdom.
3. Don't be
too fond of
Women.

Non ponatis dona vestra nisi in locis propriis, quia
 plures simplices exhibent non indigentibus, sicut exhi-
 bere deberent indigentibus; hec Socrates.

(166)

- Yeve your yeiftes conueniently 1156
 To men nedey & truly deseruyng,
 Not scatering your goode rechelesly,
 But after merites, withoute wastyng,
 Tendryng your folkes in your rewardyng; 1160
 Wherof people wol haue Joy & comfort,
 And of youre high estate make goode report. 1162

Give only to
poor deserv-
ing men.

Melior est cognicio quam Ignora[n]cia / quia per cog-
 nicionem vitat quis cadere in ignem; et per ignoranciam
 facit mergere in profundum; hec Omerus.

(167)

- Better is goode knowlege than Ignorance. 1163
 By knowlege, men eschewe in fire to falle;
 By ignorance, meñ have no wise substance,
 From depnes of drownynge helpe to calle.
 So goode & wise knowledge¹ is best of al, 1167

Knowledge
is better than
Ignorance.

¹ MS. knowlelge.

Who that nought knowithe, litle can prouide,
Ner helpe sike when necessite betide. 1169

Iste mundus domus est mercacionis ; & est infortunatus ille¹ qui recedit ab eo cum perdicione ; hec Omerus.

(168)

This world
is a house of
merchandise.

This world is but an house of merchandise. 1170

He is unfortunat, that vnwisely

Win the
best of it,
Heaven.

Departith with losse in vntrifty wise,

Sithe he may wyne heuen aduisely,

Whiche is the most best merchandise iustly. 1174

Al the merchandise in this world is nough[t],

But at last to heuen he be brought. 1176

Mansuetudo eloquii aufert tedium ; hec Omerus.

(169)

A fair speaker

A feire speker with swete mansuetude 1177

Refreynethe grete noyes & displeasance,

Where rigorous Speche, vengeable & rude,

Subvertithe al polletique ordenance.

Therefore he that spekith wele in vsance, 1181

comforts
many, and
pleases Jesus.

Bothe in hym selfe & many other easithe,

And Almyghty Jesu hertly pleasith. 1183

Non extollat[ur] quis nobilitate habita diuiciis aut
dominio et voluntas dicta et opera equentur ; & sic asse-
curabit deus eum & procedentes ab eo Successores suos ;
hec hermes.

(170)

Him who is
not put up
by wealth or
position,

Who that wol not exalte hym for Richesse, 1184

Or for grete honnour or dominacioñ,

And kepe wille, speche & werke in evenesse,

God shall
exalt.

God wol bring hym to exaltacioñ,

And his Successours by nominacion, 1188

And them assure in grete nobilite,

For their goode gouernance & equite. 1190

Error sapientis est sicut fraccio nauis, quod cum sub-
mergitur ipsa, facit submergi multos ; hec hermes.

¹ MS. illi.

(171)

- Therror of a wise man is in lykenesse 1191 A wise man's
mistake
As brekyng of a Shippe in his drownynge,
Brynging many a man to bitternesse.
So dothe a wise man grete troble bringing brings many
folk into
trouble.
When he is in error, for men wenyng 1195
That a wise man guydeth, & nought eschape,
And al is holden wisdom & no lape. 1197

Prout decet Regiam dignitatem populum sibi com-
missum esse obedientem ei, sic decet vt sit Rex studiosus
circa statum eorum prius quam circa statum suum, quia
sic est ipse penes eos, sicut anima penes corpus; hec
Hermes.

(172)

- As it semeth the kinges dignite 1198 As people
obey the
King,
To haue of his people obedience,
Right so is accordynge of equite
That the kinge do daily trewe diligence
To tendre thair estate with his prudence, 1202 he should
seek their
good before
his own.
Rather than his owne; & euen for why
They bene hym so nygh as sowle & body. 1204

Qui incedit cum mundo secundum sui disposicionem
non est requirendus ad danda consilia, quia non dabit
nisi arbitrio voluntatis, pro eo quod illius qui non mu-
tatur mu[n]dum est amor intellectualis, et mutantis eum
est Amor voluntarius; hec Socrates.

(173)

- A worldly man in disposicio[n], 1205 A worldly
self-seeking
man can't
be trusted to
give good
counsel.
Folowyng the worlde daily in his mynde,
May not be of feithful entencion
To yeve trewe & iust counseil in his kynde.
For aftur his wille he wol hym selfe finde, 1209
And euery thinge determen wilfully,
Aye[n]ste Reason, & eke vnskilfully. 1211

Si volueris quod non erret tuus filius vel seruus, Id
queras quod est extra naturam; hec Pitagoras (*sic*).

ASHBY.

H

(174)

Don't expect
that your son
or servant 'll
never go
wrong.

Yef ye haue in your hert a volunte 1212

To¹ your sonne or *seruaunt* er not foly,

Ye must be in that liberalite

To seke a thing a-ye[n]st nature truly ;

For no man can be so *perfit* lustly, 1216

But he is at somme tyme fallible,

And at summe tyme right goode & credible. 1218

Securior est homo ex silencio quam ex multi-loquio, quia per l[o]cuciones potest incedi in errores. hoc non contingit scienti quid loquitur, sed ignorans errat qui loqui vult proflue aut diminute. Et commodum tacendi est magis commodo loquendi. Et dampnum loquendi magis est dampno tacendi. Et sensatus cognoscitur ex multa taciturnitate, & ignorans ex multa loquacitate. Et qui per se non tacet, cogetur tacere per alium, & minus appreciabitur. Et qui tacet donec ad loquendum inducatur, est melior eo qui loquitur, donec tacere mandetur, loquacio est in posse hominis donec donec (*sic*) loquitur, & deinde euadit a posse Ipsius. Et si homo loquitur, cognoscitur si est perfectus aut diminutus ; et si tacet, dubitatur qualis sit. Et qui vult loqui, prius consideret aspiciat suum verbum ; quia melius est quod ipse suspiciat quam alter. Et eloquium tuum audietur, ergo nitaris recte pronunciare, aut taceas. Et qui tacet, scrutatur eloquia aliorum. Et qui dolet, ex eloquio assecratur, quod sit percussus ; hec Socrates.

(175)

Silence is
better than
speech.

To profit, to be stille is more profit 1219

Thanne to speke ; & harme to speke more damage

Thanne te be stille, & grettir discomfit.

A wise man
speaks little.

To speke litil, is knowen a man sage ;

To speke meche, is knowen a man in Rage. 1223

Whan a mañ spekith, his wit is knoweñ,

To be stille, doubte is how it² shal be blowen.

Utere bonis moribus & diligeris, et licet sis turpis, pulcritudo morum superabit sanctificatione³ figurarum. Hec Socrates.

¹ ? That ² MS. is it. ³ MS. sanctificationem.

(176)

Man vsing goode maners, shal be Loued	1226	A man of good manners is lov'd.
Amonges goode men & honourable ;		
And though he be foule and diffugured (<i>sic</i>),		Even if he is ugly, his fine manners shall win him praise.
The beaute of his maners commendable		
Shal ouercome al other Reproueable.	1230	
And his figure in Recomendacioñ		
Shal be had, and in Laudacioñ.	1232	

Qui amore mundi suam animam replet, tribus replet eam, *scilicet*, paupertate quam nunquam vitabit, vt diuicias contingat ; & fiducia, que numquam peruenit ad finem ; et impedimento¹ sine expedicione. Hęc Socrates.

(177)

Who that wolbe worldly, & it leuyng,	1233	The worldly man shall reap poverty,
Thre defaultes he shal haue euermore :		
In grete pouerte, for Riches sekyng ;		
In truste, whiche shal neuer come to end therf[or]e ;		disappointment, and hindrance.
And in gre[t] impediment more & more,	1237	
Whiche shal neuer haue expedicion.		
This is sothe, <i>with</i> -oute any question.	1239	

Non est paciens qui tam gravatus est quam tollerare potuit, & sustinuit illud ; sed ille qui grauatus est ultra possibilitatem sue nature, et sustinuit illud ; hec Pitagoras.

(178)

Thus ye shul knowe a man in paciencia,	1240	The patient man suffers hardship patiently.
þat is greued ayenst possibilite		
Of nature, and it sufferith <i>with</i> prudence.		
But he that is greued in aduersite,		
And may wele bere it in his freilte,	1244	
In no wise may be clept pacient		
By this descriptioñ or Iugement.	1246	

Non quiescatís vestris operibus in optinendis magnis delectacionibus, quia sustinere non poteris aduersitates cum venerint ; hec Pitagoras.

¹ MS. impedimentum.

(179)

Don't live luxuriously,	Kepe neuer your body delectably,	1247
	Not in softe lyinge, ne delicacye,	
or you'll not be able to bear adversity.	For ye may nat suffre reasonably	
	Aduersite, ne it fortifie,	
	Ner in no maner wise it iustifie.	1251
	Therefore be nat meche ouer curious	
	In delicacie, ne delicious.	1253

Adquiesce tuis auribus, nam propter ea, Habuisti
duas aures, & os vnum, vt plus audias quam loquaris;
hec Diogenes.

(180)

You have 2 ears and 1 mouth, that you may listen, and not talk too much.	Euery man hathe oon Mouthe & two eres,	1254
	To thentente that he sholde here more ¹ thanne speke.	
	To speke meche, many people-is deres;	
	To here many thinges, & to be meke,	
	Right meche wisdam & wertue it dothe seke.	1258
	So, in litil speche & right meche heryng,	
	Many grete vertues is conquering.	1260

Non confidas in mundo, quia numquam soluit quod
promissit predecessoribus; & idem faciet tibi. Hec
Socrates.

(181)

Trust not in the World, for it does not fulfil its promise.	Lete never ² man putte in ful confdence	1261
	In the world, for he maketh no p[ay]ment	
	Of his promise, but so in negligence	

[*MS. imperfect.*]¹ MS. more more.² MS. nerver.

LIST OF WORDS

(By F. J. FURNIVALL).

- a, *a.* 21/258, one
 abydy, *v.i.* 17/145, abide
Active Policy of a Prince, p. 12—41
 advisinesse, 17/137, 31/577, due con-
 sideration
 alther, *our*, 8/229, 16/119, of us all
 and, *conj.* 54/268, if
 antiquaile, *n.* 75/724, oldness, age
 appliable, *a.* 24/367, 28/474, 87/984,
 attentive, submissive
 arect, *v.t.* 11/329, assign, impute
 areryng, *n.* 76/740, rising
 Ashby, George, put into the Fleet
 Prison, 1/8; plunderd, 1/20-1;
 his name, 2/29; at Henry VI's
 court, 3/58; Writer to the Signet,
 3/64; his 'Reflections' written in
 prison, A.D. 1463, 11/337-8; prays
 God for help, his English is so
 bad, p. 14
 ass-head, *n.* 30/564, stupid
 associe, *v.t.* 72/645, associate
 assurance, *n.* 44/40, 48/130, security
 awaken, *p.pl.* 20/234, kept alive?
 awakyn, *v.i.* 1/19, pounce
 bad, *a.* 3/77, destitute, poor
 be for but, *conj.* 38/590
 bear the bell, 33/645
 benevolence, *n.* 36/738, good will
 bill of complaint, 31/577
 billed, *a.* 94/1129, registered
 blabber, *n.* 77/772, teller of secrets
 blabbyng, *n.* 32/624
 blessedly, *adv.* 79/795
 blondryng, *pl.* 14/26, blundering
 blustering, *pl.* 1/3
 blyyn, *v.i.* 8/235, cease
 bringing-up, *n.* 2/22, 79/809, nurture
 butts for archery, every town to
 have, 31/572
 buxom, *a.* 41/899, obedient
 castigation, *n.* 12/347
 cast me, *vb.* 4/96, design
 censualyte, 6/171, sensuality
 change of high estates, 18/169
 chargeable, *a.* 27/455, responsible
 Chaucer, 13/1
 childred = children, 71/631
 clarified (metal), *p.pl.* 5/142; (from
 sin), 8/234
 cloth-making needs revival, 29/527
 coarted, *p.pl.* 64/482, forst
 commonalty not to be trusted, 40/
 870
 complacence, *n.* 27/453, gratifica-
 tion
 conable, *a.* 82/881, fit, proper
 conceite, *n.* 36/737, favour
 confidende for confidence, *n.* 68/582
 coniectour, *n.* 34/673, contriver
 constance, *n.* 34/676, constancy
 consuetude, *n.* 52/207, temper
 consyderall, *n.* 4/102, consideration
 coraging, *p.pl.* 45/69, encouraging
 coronation, *n.* 26/419, right to the
 Crown
 costlowe, *a.* 91/1066, costly
 couetise, *n.* 19/198, covetousness
 crakyng, *n.* 79/803, crying out, dis-
 tress
 cronicle, *v.t.* and *n.* 18/151, 155, 25/
 392, 26/437
 crook, *n.* 26/407, trick
 delate, 14/54, dilate, spin out
 demert, demeryt, *n.* 5/121, 136,
 demerit
 departith, *v.t.* 29/514, separates
 dependour, *n.* 78/791, dependence,
 want
 dere, *n.* 14/49, injury
 deres, *v.i.* 100/1256, injures
 derogacion, *n.* 91/1073

desert, *n.* 5/123, deserving
 despeccion, 78/782, contempt
 devoid, *v.t.* 19/191, shunt, dismiss
 deynous, *a.* 39/843, disdainful
Dicta Philosophorum, *p.* 42—100
 dilapidation, *n.* 23/316
 disclaundre, *n.* 27/438, disrepute
 discuss, *v.t.* 2/28, beat out, search
 out
 disguised, *a.* 39/843, hypocritical
 displeasance, *n.* 49/135
 disseure, *v.t.* 53/244, dissever,
 separate
 dissever, *v.t.* 22/292, separate
 dissimile, *v.i.* 51/183, dissemble
 doer, good, 48/128, benefactor
 doon-to, *p.pl.* 48/131, treated
 draught, *n.* 2/22, 28/471, education
 dronkelowe, *a.* 72/646, drunken
 dronkship, *n.* 59/373, drunkenness
 dud, *v.aux.* 18/157, dudde, *pl.* 19/
 210, did
 due, *a.* 25/393, rightful
 dysease, *n.* 2/34, 6/149, mishap, ill
 fate
 dyseasyd, *p.t.* 3/81, troubled, injured

Edward IV, 16/92
 egression, *n.* 13/16, exit, death
 elevate, *a.* 18/164, exalted
 enchaunced, *p.pl.* 40/891, 55/284, 58/
 339, exalted
 english, *n.* 13/3, 5, E. language
 —, *v.t.* 13/21, 14/37, translate
 into E.
 entremete, *v.i.* 16/107, intermeddle
 equivalent, *a.* 33/657, of equal force
 erudicion, *n.* 48/129, doctrine
 exaltat, *v.t.* 32/614, exalt, glorify
 executor, *n.* 22/303, performer,
 carrier out
 exemplification, *n.* 91/1076
 exorn, *v.t.* 86/953, adorn

fair wife, *a.* 6/167
 falseness, *n.* 19/200
 felle, *n.* 64/487, cruelty
 fere, *v.t.* 49/140, frighten
 feruein, *a.* 66/529, fervent, burning
 fitting, *a.* 59/361, suitable
 Fleet Prison, 1/8
 foolship, *n.* 49/149, 52/225, folly
 formacion, 13/5, making, writing
 formal, *a.* 29/521, due
 fresh, *a.* 39/843, frank

frivolly, *adv.* 31/581, frivolously
 geasen, *n.* 85/943, scarcity
 Gloucester, Humfrey, Duke of, 3/61
 go where he go, 19/201
 God's law and will, 20/239, 240
 Gower, 13/1
 grauntyng, *n.* 35/724, giving, be-
 stowing
 gre, *n.* 9/252, 10/279, ease, pleasure
 greable, *adj.* 4/104, agreeable, pleas-
 ing
 greueable, *a.* 92/1089, grievous,
 painful
 grogyng, *a.* 6/154, grudging
 guiding, *n.* 37/775, 39/330, 51/177,
 71/644
 handlyng, *n.* 2/25, hands
 Henry VI and his Queen, 3/60, 16/
 94-5
 hynde, *v.t.* 57/329, hinder

ie, *n.* 39/857, eye
 ill-disposed, *n.* 73/671
 ill nature, of, 72/646
 imprisonment, *n.* 2/46
 incorrigible, *a.* 52/214, extravagant
 indifferent, *a.* 33/656, impartial
 indisposed, *a.* 17/135, not inclined;
 ill-disposed, 57/327
 inicion, *n.* 38/819, start, beginning
 insenced, *p.pl.* 38/827, disposed?,
 informd?
 inspection, *n.* 22/287, 25/377, 27/
 467, 37/775, 44/31
 instance, *n.* 73/676, urgency
 intellection, *n.* 25/391, 35/720, un-
 derstanding, information
 intential, *a.* 14/39, of the author's
 meaning
 inventive, *a.* 13/12
 ireful, *a.* 54/269, angry
 -is, *gen.* with -s: sowles is helthe,
 27/464; roialmes is destruccion,
 68/574
 -is, *pl.* people -is, folk, 100/1256
 jape, *n.* 26/414, joke, jest
 Job, 9/246
 John the Baptist, 8/241
 — Evangelist, 8/239
 justify, *v.t.* 20/220, do justice?
 knet, *p.pl.* 38/816, combined, joind?

- knot, *n.* 94/1142
 kynde, *n.* 48/122, nature, birth
 laborous, *a.* 69/591, 87/990, 89/1033, industrious
 Labourers, Statute of, 30/539
 lance, 30/541
 largeness, *n.* 84/908, liberality
 lastingly, *adv.* 40/892
 laudacion, *n.* 99/1232, praising
 law of Nature, 34/696
 led, *n.* 5/121, the metal lead
 lesion, *n.* 72/659, injury
 lesure, *n.* 13/21, injury?
 lesyng, *ppl.* 6/175, losing
 lesyngmonger, 72/652, liar
 letter, *n.* 64/474, stopper, preventer
 lettred, *p.pl.* 33/648, 651, educated
 levelode, livelode, *n.* 59/374, 377, livelihood
 liberality, *n.* 98/1214
 licencing, *a.* 76/739, giving leave
 ligeance, *n.* 26/425, allegiance
 lineally, *adv.* 15/86
 lite, *n.* 38/813, little
 lord, folks' wish to be one, 27/450
 lure, *n.* 9/269, trap, snare
 Lydgate, 13/1
 lyme, *v.t.* 87/983, limit?
 maker, *n.* 32/613, poet
 makying, *n.* 12/341, 13/14, composition, poem
 makying, 35/731, benefit, advancement
 malices, *n.pl.* 7/201
 mandement, *n.* 33/654, 52/204, giving orders
 mansuetude, *n.* 40/880, 52/205, gentleness
 Margaret of Anjou, Queen of Henry VI, 3/60, 16/95
 Mary, the Queen of Heaven, 8/232
 meane, *a.* 38/809, middle-class
 medle, *vb.* 33/655, mix
 me thynketh, 4/92, 97, it seems to me
 merytory, *a.* 7/210, 10/301, meritorious
 minishling, *n.* 14/32, lessening, omission
 mischance, *n.* 44/47
 mischeue, *v.i.* 36/753, do mischief
 misericorde, *n.* 35/700, 37/784, mercy
 misgovernance, 37/797
 misgoverned, *a.* 62/438
 misguiding, *n.* 26/431, 64/494
 misrule, *n.* 26/430; *v.t.* 43/19
 misruled, *n.* 19/213
 miswent, *p.pl.* 63/469, gone wrong
 most clennyst, *a.* 8/233
 mule, *n.* 30/564
 Myghelmas, 1/6, Michaelmas
 nedeful, *a.* 6/156
 noblay, *n.* 64/477, noble state
 nomination, *n.* 21/257, 45/54, 52/213, 96/1188, reputation?
 noy, *n.* 4/95, annoyance
 noyant, *a.* 74/699, injurious
 nycyte, *n.* 53/243, folly
 nygonship, *n.* 67/548, niggardliness
 obeiceantly, *adv.* 33/652, obediently
 oblivion, *n.* 33/637
 observant, *a.* 30/560
 odiously, *adv.* 93/1117
 of, *prep.* 10/300, by means of, through; 12/349, from
 old: After the old dog, the young whelp barks, 32/615
 omnipotency, *n.* 20/218
 opportune, *a.* 24/357, gracious
 opteyne, *v.t.* 8/238, obtain
 ostend, *v.t.* 15/56, show
 other-whyle, *adv.* 4/107, 111, sometimes
 overgoon, *p.pl.* 28/498, past over
 over-ride, *v.t.* 58/341
 pacificie, *v.t.* 81/841, appease
 patientness, *n.* 23/326
 pay, *n.* 35/705, pleasure, satisfaction
 payment, *n.* 100/1262, fulfilment
 pen and ink, 3/68
 perissshed, *p.pl.* 36/736, distress
 perpetuity, *n.* 66/540, everlastingness
 pleies, *n.pl.* 31/571, games
 plentuously, *adv.* 33/646
 plucker-at, *n.* 7/193, envier, one who tries to pull down another
 politic, *a.* 19/210, 50/168, 88/1004, 96/1180, prudent
 polleci, *n.* 33/643, policy
 positive law, 34/695
 pourely, *adv.* 70/612, miserably, in poverty
 poverty parts fellowship, 29/514

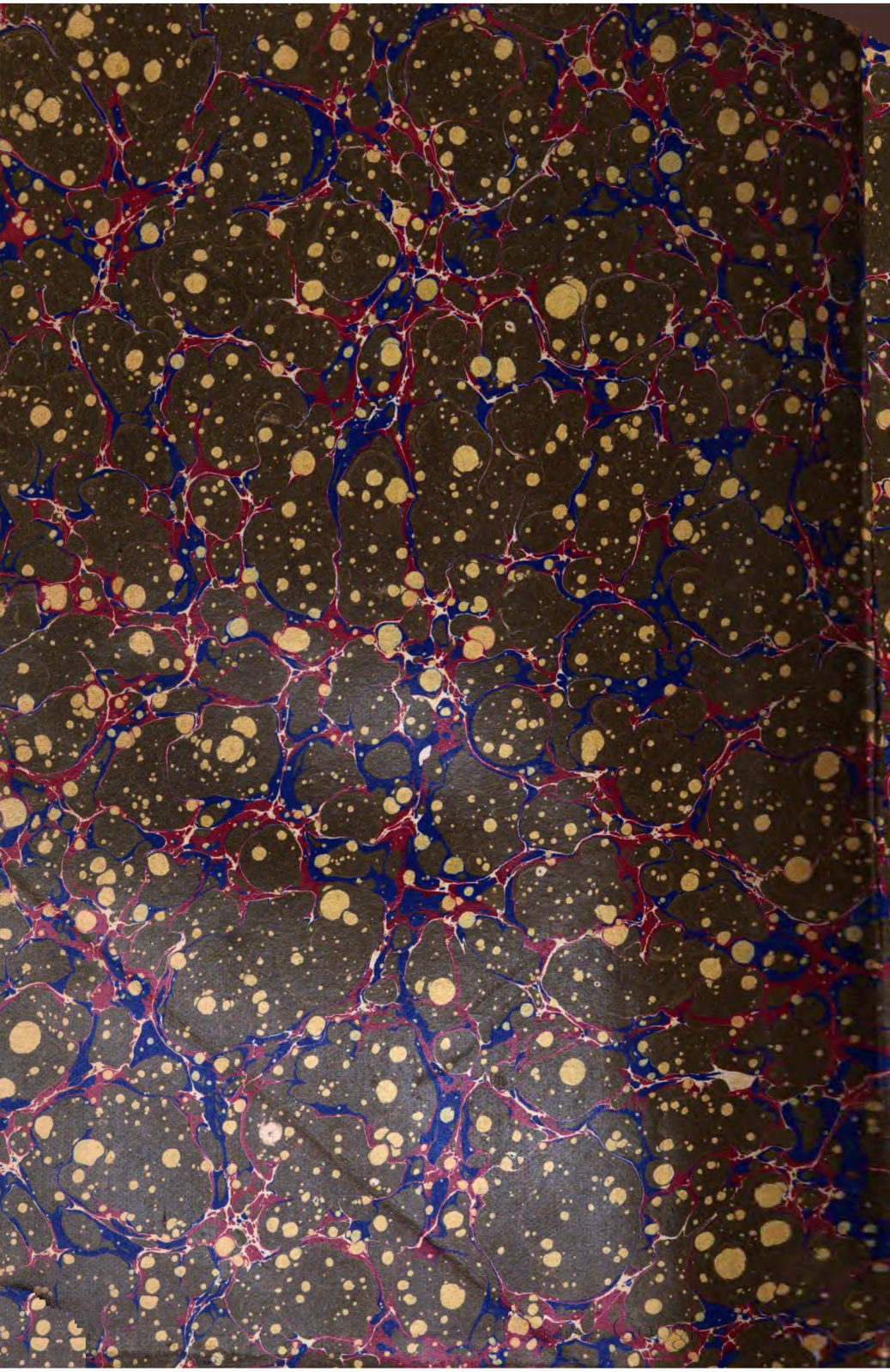
- predacion, *n.* 86/968, plundering (subjects)
 prentise, *n.* 14/28, apprentice
 preserving, *n.* 25/386
 presumptuously, *adv.* 11/324
 premier, *a.* 13/2, chief, head
 'prison' defined, 12/344
Prisoner's Reflections, *p.* 1—12
 probacion, *n.* 18/159, proof
 progenitor, *n.* 17/148
 prophetable, *a.* 87/985, profitable
 propornoun, *v.t.* 21/276, proportion
 providence, *n.* 25/394, foresight
 pryuyng, *n.* 69/586, depriving
 publish, *v.t.* 45/66, make known
 punicion, 18/172, punishment
 punishing, *n.* 4/106
 puryd, *p.pl.* 5/141, purified
 put-to, *v.t.* 15/73, add, exercise
 pyne, *n.* 74/697, anguish
- quidyng, *n.* 42/2, guiding
- rebound, *v.i.* 45/76
 receiver (of taxes, &c.), 38/808
 reche, *v.i.* 9/252, reckon, care
 recompenser, *n.* 16/99
 reconcile, *v.t.* 88/1014
 reconciled, *n.* 26/427
 reconciled, *a.* 36/755
 recoverable, *a.* 34/684
 rectification, *n.* 64/491
 rectify, *v.t.* 53/221, 70/613, do right to; 78/793-4, set straight
 recuperable, *a.* 47/102
 regard, *n.* 25/399
 rehersall, *n.* 4/113, 14/54, recital, telling
 remediable, *a.* 80/838
 remembrative, *a.* 13/11
 renown, *v.t.* 36/746, make famous
 repellede, *p.pl.* 31/571, put down
 reproves, *n.pl.* 8/226, reproofs
 repute, *p.pl.* 59/385, reputed
 respect, *n.* 26/412, regard, attention
 resummyng, *n.* 35/726, 36/733, taking back
 retorique, *n.* 39/849
 reulyng, *n.* 40/863, guidance, direction
 revile, *v.t.* 26/428
 rewarding, *n.* 95/1160, giving rewards
 rigourstee, *n.* 28/502, 38/804, rigorousness
- rous, *n.* 11/309, boasting
 ruge, *n.* 2/27, back
 rupture, *n.* 12/346, 72/649, breaking
 rushea, not worth two, 39/837
- sad, *a.* 16/113, serious; trusty, 53/245
 sadly, *adv.* 25/387, seriously
 sadness, *n.* 34/675, seriousness
 sarveyeres, *n.* 26/422, servants?
 scribe, *n.* 86/961
 searching, *n.* 65/508
 secretary, *n.* 24/354, 27/467
 secretnes, *n.* 24/354, 32/621
 secretnesse, *n.* 78/776, 90/1053, counsel, secrets
 self-willed, *a.* 24/366
 sensuality, *n.* 6/171
 sentential, *n.* 14/51
 sepulture, *n.* 12/344, place of burial
 servage, *n.* 17/151, subjection
 serviable, *a.* 28/472, serviceable, obedient
 seure, *a.* 58/344, secure
 seure, *a.* 17/130, well-regulated
 seurtee, *n.* 19/183, sureness, security
 sewe, *v.i.* 47/100, follow, ensue
 shenship, *n.* 23/335, ruin
 shenship, *n.* 53/227, anger, injury; 67/551, disgrace
 shetyng, *a.* 31/570, shooting with bow and arrow
 shreudnesse, *n.* 93/1103, 1106, wickedness
 shrewe, *n.* 94/1139, wicked man
 sikertee, *n.* 19/185, security
 simpleness, *n.* 25/397
 singularity, *n.* 19/188, own advantage
 skilfully, *adv.* 60/403, guilefully
 slough, *n.* 25/397, sloth
 smert, *n.* 9/247, pain, trouble
 snare, *n.* 91/269
 sociability, *n.* 21/270
 solicitor, *n.* 35/712, asker, petitioner; 38/810, demander
 sommed, *p.pl.* 64/476, summd, reckon
 soul's health, 9/266
 sowne, *v.i.* 25/398, tend, lead
 sparkle, *n.* 61/426, small spark
 speaker, *n.* 22/305
 spedeful, *a.* 38/799
 spending (of money), *n.* 43/19
 spendyd, *p.t.* 3/71, spent
 splendidous, *a.* 89/1031

spoylyng, *n.* 2/23, plundering, robbery
 spring, *v.t.* 36/747, spread, diffuse
 spyrytualyte, *n.* 7/182, religion, clerical office
 Statute of Labourers, 37 Edw. III, c. 8-14, 30/540; of Weapons, 2 Edw. III, c. 3, 30/526
 sterve, *v.i.* 19/192, perish
 straitly, *adv.* 50/163, strictly
 streit, *a.* 21/253, strict
 strumpery, *n.* 29/533, strumpetry
 subversion, *n.* 37/793
 suppressing, *n.* 26/417
 surprise, *v.t.* 60/396, suppress, put down
 surance, *n.* 25/357, 30/549, safety
 surmonste, *v.i.* 60/397, rise up
 takyng, *n.* 36/734, accepting, pos-
 sessing
 temporalyte, *n.* 7/181, worldly busi-
 ness
 temps, *n.* 25/375, time
 tendryng, *ppl.* 95/1160, favouring
 tene, *n.* 4/87, 8/236, grief
 terrestrial, *a.* 31/592, dwelling on
 earth
 thank, *v.t.* 84/925, say thanks for
 that, ? *v. aux.* 74/703, does
 thee, *v.i.* 21/255, thrive
 then, *conj.* 5/147, than
 thoutfull, *a.* 6/170, anxious
 threted, *p.pl.* 56/308, threatened
 tiranship, *n.* 23/332, tyranny
 to, with *vb.* tespie, 40/860; toptaine,
 40/869; tobaie, 80/830, &c.
 tongue breaks bones, 64/489
 transitory, *a.* 8/220
 translation, *n.* 18/156, transference,
 ill change
 treuleche, 32/621, truly
 trice, *n.* 69/598, station in hunting
 triumphal, *a.* 7/209
 trowbelous, *a.* 9/250, troubled,
 afflicted
 tuicion, *n.* 33/666, guardianship
 unadvised, *a.* 59/385
 unblemisht, *a.* 64/479, 95/1155
 under, *adv.* 10/292, as an underling
 uncunning, *n.* 82/864, ignorance
 unfitting, *a.* 3/74, 58/359, rude,
 coarse, unsuitable

unfriend, *n.* 83/885
 union, *n.* 74/703, unity
 universal, *a.* 37/772
 universally, *adv.* 37/788
 unkunnyng, *n.* 66/534, 73/670,
 ignorant folk
 unpayable, *a.* 2/44
 unportable, *a.* 18/172, unbearable
 unrest, *n.* 59/371
 unrightful, 91/1074
 unseinyng, *a.* 86/967, unfitting
 unskilfully, *adv.* 97/1211, unreason-
 ably
 unthe, *v.i.* 23/330, 78/784, not thrive,
 come to grief
 unthrift, *n.* 63/469, unthriftiness
 unthriftiness, *n.* 48/116
 unthrifty, *a.* 34/681, mean
 unwise, *a.* 25/404
 upbrought, *p.pl.* 28/473, brought up,
 nurtured
 upon, *prep.* 33/668, over: reign
 upon us
 utterance, *n.* 49/154, speaking
 utterest, *a.* 24/371; to the ut, 50/162
 vailable, *a.* 28/475, suitable
 vale, *n.* 65/501 (*L. parvi*), down-
 flow, runlet?
 verrey, *a.* 53/245, true
 vertuest, *a.* 28/480, most virtuous
 vesture, *n.* 29/535, clothing, dress
 vilipend, *v.t.* 16/105
 volunte, *n.* 7/202, 12/350, 98/1212,
 will
 wade, *v.i.* 14/46
 wakyng, *a.* 75/715, watching
 wasting, *a.* 92/1096
 web, *n.* 25/379, foundation, ground
 well-aged, 38/815
 well-disposed, *a.* 22/307, 67/567
 well in goodes, 3/78, well off
 well-manered, *a.* 48/113
 well-ruled, *n.* 19/214
 well-willed, *a.* 63/450
 well-willer, *n.* 26/422
 whirlyng, *ppl.* 54/259
 wiles croke, 26/407, trick of deceit
 wo worthe! 34/688-94, woe be to!
 wrongfully, *adv.* 2/52
 wyte, *v.t.* 5/125, impute, blame
 wytti, *v.t.* 36/741, skilful; 73/666,
 wise

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